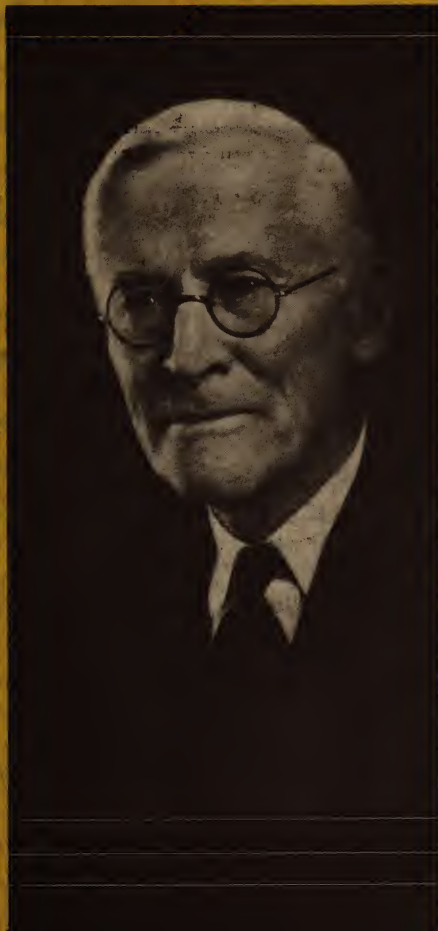


The Instructor

formerly THE JUVENILE INSTRUCTOR



Organ of the
SUNDAY SCHOOLS
of the
Church of Jesus Christ
of
Latter-day Saints

— ♦ —

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and teaching of
the Gospel in the
SUNDAY SCHOOL
and
in the Home

Prayer is the key which opened this Gospel dispensation. It is the channel through which the Son communed with the Father, through which Saints were strengthened to endure and rejoice in persecution, the gateway through which the repentant sinner may find his way back to God.

President Anthony W. Ivins.

VOL. 69

NO. 2

FEBRUARY, 1934



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The INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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VOLUME 69

FEBRUARY, 1934

NUMBER 2

A Sermon in Few Words

(President Anthony W. Ivins, whose portrait adorns our front cover, when asked to write a few lines to Sunday School workers for this page, sent us the following contribution.)

"Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them."

"But Jesus said, Suffer little children, and forbid them not, to come unto me: For of such is the kingdom of heaven."

"And he took them up in his arms, put his hands upon them, and blessed them."

"At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?"

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Whosoever, therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven."

Without comment, these words of the Master are submitted to Sunday School workers, as one of the greatest sermons ever preached.

—Anthony W. Ivins.

Sunday School Notes and News

THE EFFECTIVENESS OF VISUAL AIDS

Fortunately enthusiasts for visual instruction no longer need rely upon guess-work nor opinions about the effectiveness of visual aids.

At one time popular interest in this question was satisfied by such statements as this: "87% of our knowledge is gained through the sense of sight." People of a scientific turn of mind no doubt wondered how such a figure was arrived at. Mr. A. P. Hollis, film editor for the De Vry Corporation reports his attempt to discover:

"One magazine ran a diagram divided like a pie showing that psychologists agreed that 87% of our knowledge was gained through the sense of sight. The author determined to trace the psychologists who had agreed. He wrote to the editor for their names. The editor didn't know any, but referred to a prominent business man, who had made the statement; the business man said he didn't know the psychologists, but he had heard a preacher state it in a sermon."

Educators are not satisfied until they make their own investigations. For example, Drs. Daniel C. Knowlton and J. W. Tilton of Yale University conducted an interesting experiment in the Troop Junior High School of New Haven, Conn., for the purpose of discovering to what extent the Yale "Chronicles of America" photoplays would enrich the teaching of history. Tests were carefully devised as means of measuring the gains or losses.

Five hundred and twenty-one (521) pupils, divided into 15 sections were involved in this experiment. The sections were divided as equally as possible into "experimental" and "control" groups. ("The experimental classes are those that had the benefit of the films and the control classes are those that did not use the films.")

The experimenters found among other things that the films (1) made it possible for children of average intelligence to learn as much as bright children learned without the films; (2) that they increased learning about 19%; (3) that they reduced time required to cover the "minimum essentials" of the course of study one and one-half weeks; (4) that they increased retention of information 12%.

In other words, though the film group learned more and forgot more than the non-film group, it also retained more.

Professor F. W. Albertson¹ conducted an interesting experiment in High Schools of

Western Kansas in 1930. He states that two of his purposes were to secure answers to the questions: Do motion picture films when used as a teaching device increase the effectiveness of the teaching process? and increase retention of subject matter learned?

The tests used in this experiment revealed that the film group averaged 2% higher than the non-film group on the first test and 5.5% higher on the third test.

The section of the film group with the lowest intelligence rating made a 5.6% better showing on the first test and a 10.9% better showing on the third test than the corresponding section in the non-film group. That is, the duller students gained more than the average with the aid of the films.

The whole film group retained 2% more subject matter than the non-film group.

In the Cheltenham Junior High School at Elkins Park, Pennsylvania, the Department of Visual Instruction experimented with motion pictures to determine their effectiveness in teaching eighth grade science. The report of this experiment² states that previous experiments indicated that pupils of low intelligence rating profited more than pupils of higher intelligence rating. The films were used as an introduction to the subject and as a summary. The teacher took five minutes to tell what each film was about and what the pupils were to look for.

In this experiment pupils studied "Communication," "Transportation" and "Light and Fire."

The film group scored 15.2% higher than the non-film group in the tests on "Communication;" 12.3% higher on "Transportation" and 18.2% higher on "Light and Fire."

Furthermore, the visual materials on fire and fire prevention aroused keen interest on the part of pupils in the safety features of the buildings about them and in fire prevention measures. No such interest was manifested by the control group. Obviously the visual materials added vividness and reality to the subject matter.

Class discussions in the film group were more freely contributed to by pupils. In this group pupils started more discussions.

"The use of the film stimulated interest and aroused the pupils' curiosity to learn more about the topics." More students in the film group asked to take home books of reference than was the case in the non-film group.

The experimenters conclude that the greater and more effective use of motion pictures will reduce the number of failures.

"The chief claims of visual educators, that properly selected visual aids, in conjunction

¹Visual Instruction News, March, 1931. Page 7.

²Visual Instruction News, March, 1931. Page 15.

with a basic text, impart more information in a given period of time than the basic text alone, is here sustained," report the investigators who conducted a very thorough study into the effectiveness of visual materials used in the Central High School of Newark, N. J.²

These investigators also concluded that their findings sustained the claim that properly selected visual aids increase retention of information, decrease the cost of instruction per pupil by increasing the number of promotions. "This acceleration, without lowering the standard of instruction, means also a gain in economy of the pupil's time.

The experiments and investigations so far reviewed have centered about the effectiveness of motion picture films, chiefly. Lest it be thought that they are the only or most effective of the visual aids, the experiment conducted by Mrs. Claire Zylve³ of the Fox Meadow School, Scarsdale, New York, should be considered.

Great care was taken in Mrs. Zylve's experiment, as in each of the other experiments here referred to, to see that it was scientifically set up, conducted and studied. In this investigation two visual methods were measured for the purpose of discovering their relative effectiveness: (1) *Blackboard* presentation of lessons in arithmetic, and (2) *Lantern slide* presentation of lessons in arithmetic.

The results of this particular study revealed that the teacher when using *lantern slides* got results in two days which required three days when the *blackboard* was used. At the end of the second day pupils to whom the blackboard presentation was given scored 59% right and pupils to whom the lantern slide presentation was given scored 75% right.

After a week's lapse of time 38 children were re-taught and tested. The blackboard group scored 57% and the slide group 90%. Apparently the slide group held its gains in learning and retention better than the blackboard group.

These groups were practically equal in intelligence, previous achievement and other advantages.

Examples might be multiplied endlessly. There are so many different subjects to be experimented with, and such a wide variety of visual aids, the effectiveness of which can be tested. Though it is not safe to say that the efficiency of the eye can be represented by 87% and of the other senses combined by the remaining 13%, the scientific findings reviewed here do justify the claim that visual aids increase learning, prolong retention, stim-

ulate keener interest, arouse greater curiosity, motivate greater pupil-activity, increase the number of successes of pupils, and help the pupil of average and below average intelligence to gain enough to bring him nearer the standard of the bright pupil.

If any field of human learning in this sick and weary old world needs to be better taught than religion, you ought to name it. Certainly religion is in serious need of mustering to its aid all the allies it can find, if it is to make its power felt in transforming human life. No form of teaching so sadly neglects visual aids. None could make greater gains right now by using visual aids than could religion. Every other subject of human study utilizes visual aids to a large degree. Religion lags lamely behind.

—A. Hamer Reiser.

SUGGESTED EASTER PROGRAM

1. Opening Exercises with appropriate Easter songs.
2. 2½ minute talks.
 - a. Reality of Christ's Resurrection.
 - b. Meaning of the Resurrection to us.
3. Administration of Sacrament.

Reading of select short passages from holy writ on the Resurrection by good reader. Soft organ music to be played during reciting.
4. Special voice or Instrumental Music.

DEPARTMENT PROGRAM

Upper Classes (Gospel Messages, Missionary and Gospel Doctrine Depts.)

Three talks to be presented by class members by previous assignment.

1. The Resurrection-part of the Eternal Plan of Salvation.
 - a. The Council in Heaven.
 - b. Adam's sacrifice.
 - c. Israel's rites and ceremonies.
 - d. Declaration of Nephite prophets.
2. Evidences of Christ's Literal Resurrection.
 - a. Statement in the Gospel.
 - b. Report in Book of Mormon.
3. Our Part in the Resurrection.
 - a. As explained in the Bible.
 - b. As explained in Book of Mormon.
 - c. As recorded in Doctrine and Covenants.

Lower Departments

Songs, stories and dramatization to depict Resurrection.

"B" and "A" Departments—See *Instructor* this issue, page 97.

Primary—See "Songs for Little People." Make selection from seven Easter songs published therein.

Kindergarten—Ample material for Easter program will be found in Kindergarten Department of this issue.

²Visual Instruction News. Nov., 1931. Page 9.

³Visual Instruction News. January, 1932.

**Additional Roll of Co-operators on
Tools for Teaching Project**

- Alpine:**
100%.
- American Fork:**
4th.
- Benson:**
Amalga, Smithfield 3rd, Stake Board,
Clarkston.
- Blackfoot:**
Blackfoot 2nd, Springfield.
- Boise:**
Stake Board.
- Burley:**
Burley 1st, Pello, Star.
- Cache:**
Logan 3rd, Stake Board.
- Carbon:**
Wellington, Columbia Br.
- Cassia:**
Basin, Marion, Oakley 1st, Oakley 2nd,
Oakley 4th, Stake Board.
- Cottonwood:**
Bennion, Holladay, Millcreek, So. Cotton-
wood, Winder, Stake Board.
- Deseret:**
Delta 1st, Delta 2nd.
- Duchesne:**
Bluebell.
- East Jordan:**
Butler, East Midvale, Granite, Midvale 1st,
Union.
- Emery:**
Clawson, Mohrland.
- Ensign:**
12th-13th, 20th.
- Franklin:**
Linrose.
- Fremont:**
Rexburg 3rd, Sugar, Sunnysdell.
- Garfield:**
Antimony.
- Granite:**
Hawthorne.
- Hyrum:**
Wellsville 2nd.
- Juab:**
Stake Board.
- Liberty:**
10th, 31st.
- Los Angeles:**
Fillmore.
- Malad:**
Washakie.
- Maricopa:**
Mesa 1st, Pine.
- Minnidoka:**
Emerson, Paul, Rupert 2nd, Jackson.
- Moapa:**
Panaca.
- Montpelier:**
Montpelier 3rd.
- Moroni:**
Moroni West.
- Nebo:**
Payson 1st, Spring Lake, Stake Board.
- North Davis:**
100%.
- North Sanpete:**
Fairview North.
- North Sevier:**
Aurora, Stake Board.
- North Weber:**
Plain City, Stake Board.
- Ogden:**
Liberty, Stake Board.
- Oneida:**
Mink Creek.
- Oquirrh:**
Pleasant Green.
- Palmyra:**
Spanish Fork 1st, Spanish Fork 4th, Span-
ish Fork 5th, Stake Board.
- Parowan:**
Cedar 1st, Summit.
- Panguitch:**
Stake Board.
- Pioneer:**
6th, 26th, Cannon, Mexican Br.
- Pocatello:**
Pocatello 3rd, Pocatello 4th, Stake Board.
- Portneuf:**
Lava Hot Springs.
- Rigby:**
Roberts.
- Roosevelt:**
Montwel.
- St. Johns:**
Alpine.
- Salt Lake:**
14th, 29th, Stake Board.
- San Francisco:**
Elmhurst.
- San Juan:**
Blanding.
- San Luis:**
Sanford.
- Summit:**
Kamas.
- Taylor:**
Magrath 2nd, Tyrell's Lake.
- Teton:**
Darby.
- Tintic:**
Elberta.
- Tooele:**
Batesville.
- Twin Falls:**
Twin Falls, Buhl, Kimberly.
- Uintah Stake:**
Vernal 2nd.
- Wasatch:**
Wallsburg.
- West Jordan:**
Riverton 1st.
- Zion Park:**
Hurricane No., LaVerkin, Springdale,
Virgin.

Missions

Southern States:
Jacksonville, Palatka, Stilla, Gaffney, Lami-

son, Society Hill, Dactur's Hill, Axson, Columbia, Rock Hill.

Northwestern:

Spokane.

Western:

Scottsbluff.

East Central:

Charleston, Richmond.

Central:

Office, Okmulgee, Chimes, Ark., Wichita.

Stake Sunday School Conventions

April 15, 1934:

Portneuf (u), Burley, Minidoka and Cassia at Burley; Tooele (u); Fremont and Rigby, Yellowstone (c).

April 22, 1934:

Wasatch (u), Bannock and Idaho at Grace; Pocatello (u), Lost River (c), Emery (u), Nevada (c), Curlew (c), Summit (c), Bear Lake and Montpelier.

April 29, 1934:

San Francisco (c), North Sevier, Sevier and South Sevier at Richfield; Shelley, Idaho Falls and Blackfoot at Shelley; Twin Falls (c), Wayne (c), Gunnison (u).

May 6, 1934:

Alberta (c), Lethbridge (c), Blaine (c), Garfield (c), St. Johns (c), Teton (c).

May 13, 1934:

Taylor (c), Duchesne (c), Roosevelt (c), Uintah (c), Snowflake (c).

May 20, 1934:

Big Horn (c).

Swiss-German Mission

The following paragraphs from a letter to Superintendent David O. McKay, written by Elder James G. Anderson, Superintendent of the Swiss-German Mission, indicate the interest taken in Sunday School Work in that land:

"The Sunday Schools have just completed a very successful year's work, and we have experienced a great mark of advancement during the past year in our mission. This is due to the fact that we have become better organized in our work. The 15 districts in the Mission have been organized and the work is being carried on in the same manner as at home within the Stakes. Local district supervisors have been appointed, who have sensed their responsibility and have organized the work in the districts by keeping the branch Superintendents well informed in the new changes and methods that are given out from the Mission Board and corresponding with the Sunday

schedule at home, worked out by the General Board. At the beginning of the New Year, the Sunday Schools are starting in with new roll books and the same system of reporting as that used in the Wards at home. In this way, we shall be in a position to follow more closely the instructions that are outlined by the General Board, making the work much easier for us and solving a great many of our problems.

"The results of our Rally Sunday were very pleasing. Some of the Sunday Schools worked exceptionally hard and had an attendance of more than double their enrollment, with many friends in attendance. One Sunday School in the Hamburg District has an enrollment of 173 and on the Rally Sunday they had an attendance of 295. They have never had 100% of the enrollment in attendance, but out of the 165 visitors on this day, there were 137 non-church members. We feel that the Rally Day has helped us a great deal. The reports since that day, show a higher average of attendance in practically every branch."

OUR CONVENTIONS

As *The Instructor* goes to press, Sunday School Conventions have been held involving thirteen stakes; viz., Cottonwood, Ensign, Granite, Grant, Liberty, Mount Ogden, North Weber, Ogden, Oquirrh, Pioneer, Salt Lake, Weber and Wells.

A fine Sunday School spirit prevailed in all of the meetings and the attendance and interest of the Priesthood were inspiring. And the roll call, where the suggestions of the General Board were followed, has been a worth-while demonstration. As group after group arose and the Superintendents called out "32 belonging, 32 present"—with long distances to travel—the effect was electrifying. It is hoped the success of the opening conventions will be duplicated in those to follow.

Keep it Up, Gaylen

Gaylen S. Wright, six years old, of Charleston, Utah, has a perfect record of attendance for the years 1932 and 1933. Has never been tardy, and in 1933 fasted the first Sunday of every month.

The Baby's Diet

Princess de Polignac of Paris, on a visit to this country recommends champagne for baby's diet. Let's see! *Polignac* sounds very like *cognac*—possibly of the same bibulous family. To what extent will mortals go to fasten vicious habits even on innocent babies!

A Family Record

The young Gaily family of Syracuse, North Davis Stake, made a good record for

1933. Donnell (Church History), Blaine (Primary), David (Kindergarten), and Farrell (Cradle Roll) were present on time, at Sunday School, every Sunday during the year. They are the children of Martin and Laura Gailey.

TELL THEM SO

Superintendents: If you appreciate your secretaries, tell them so. This is one of the priceless compensations secretaries so much appreciate; a ray of cheer and gladness in an otherwise dreary sky.—*Doris Chase, Secretary Ogden Stake, S. S. Board.*

AN IDEAL SCHOOL

"Recently I visited a Sunday School attended by six hundred and seventy-five members. I think I have never attended a more inspirational gathering. From the moment that the Bishop made his speech until we separated for class work not one directing word was given by the superintendency in that large school and every part of the program was rendered ideally. I came away with the realization that the Sunday School itself is the force that will draw our men and women, boys and girls, to it.—*Gen. Supt. David O. McKay.*

THE KEY

A serious teacher-training course is the remedy for faults in our present teaching. The present courses undertake to give an insight into what effective teaching really is. The course for the year is outlined in *The Instructor* under the title "Teaching as the Direction of Activity." No amount of teacher activity can be a substitute for pupil activity. If the pupil is to take any learning from a teacher's efforts to teach him, he must participate in the process. This is the key to the current course.

For a Decade

Eunice Waddoups of Wood's Cross, South Davis Stake, has a perfect attendance record in Sunday School for a period of ten years. Now, make it twenty, Eunice.

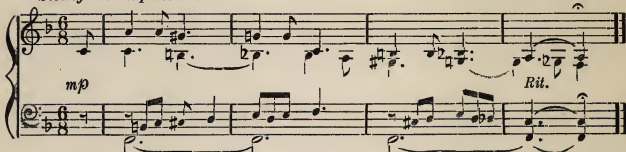
Close to Fifty Years

Hyrum Oakey, of Dingle, Idaho, barely missed fifty years of Sunday School service. March 25, 1883, he became the first secretary of the ward Sunday School and served as Assistant Superintendent, chorister and teacher up to the time of his release November 6, 1932—49 years, 6 months and 12 days in the same Sunday School—a life-time of devoted service.

Prelude

Slowly with expression.

TRACY Y. CANNON.



SACRAMENT GEM FOR APRIL, 1934

(Doctrine and Covenants, Section 18, Verse 12)

"And He hath risen again from the dead, that he might bring all men unto him, on conditions of repentance."

Postlude





LIBRARIES

General Board Committee:

T. Albert Hooper, Chairman;
A. Hamer Reiser and
Charles J. Ross

How to Gather a Supply of Visual Aids

A few years ago the General Board distributed more than 100,000 colored Bible pictures free to *Instructor* subscribers. Most of these are still in existence but many no doubt are in the hands of individuals.

Sunday School officers and teachers have been buying maps, pictures, charts and other visual aids for years. Most of these have been worn out by use, but many no doubt are stored away in forgotten corners.

Individual members of the Sunday School, if asked to do so, would gladly give to the school Bible and other pictures, Pioneer and other relics, tools, weapons, souvenirs, old magazines and books, autograph albums, scrap books and other materials of Church History value, or having bearing upon religious education.

From these three sources any Sunday School can build up a useful library of visual aids. An article in the September, 1933 issue of *The Instructor* (this department) tells how one Sunday School built up in a short time and without the expenditure of money an excellent library, including hundreds of colored Bible pictures and many other visual aids.

Blackboards and sand tables, two pieces of equipment of fundamental importance, are inexpensive. Cost is no obstacle to providing these.

Dramatization and pageantry are excellent means of visualization. For such purposes, if costumes cannot be borrowed, they need not be expensive. Simple costumes, designed by practical people with artistic taste, solve this problem without working a hardship upon anyone.

Excursions to places of historic interest, visits to other classes or schools, to stake or general conference, attendance at meetings where the ordinances and ceremonies of the Church may be witnessed by the students, are all valuable forms of visual instruction, which cost little or nothing, depending upon the magnitude of the problem of transportation and such a problem can be solved easily by the application of the famous Mormon principle of cooperation.

This principle becomes more and more important as we exhaust the sources of "free" materials and approach the problem of obtaining mechanical projectors of lantern slides, film slides and motion pictures. These devices are of such great usefulness, are so effective, can be put to such a variety of uses and the pictures available for projection are so numerous that no teacher should be satisfied until his school is equipped.

A wise and thoughtful gentleman recently commented upon the earnestness and zeal with which members of Rotary, Kiwanis, Exchange, Lions and other service clubs devote themselves to projects of community welfare and to fostering the interests of underprivileged boys and girls. At the same time attention was called to the lack of zeal and earnestness of many of the same men in the work of Priesthood quorums to which they belong.

If Priesthood quorums were to undertake community welfare and church activity projects which would as thoroughly capture the interests of quorum members, it is confidently asserted that quorum members, who are also members of civic service clubs, would bring to these quorum activities as much and perhaps greater zeal than they exercise in their club pursuits.

What more fascinating, helpful and stimulating activity could Priesthood quorums sponsor than the development of an efficient department of visual instruction in every ward! Such a department could serve all the organizations—Relief Society, Sunday School, M. I. A., Primary, Genealogical Society, Seminaries, Boy Scouts, Sacrament meetings (with illustrated lectures, etc.). The field is virtually unlimited. The good to be done cannot be overestimated. Here is a field for the exercise of individual hobbies and enthusiasms which defies exhaustion!

(Continued on page 78)

CHORISTERS and ORGANISTS



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Edward P. Kimball, Chairman;
Tracy Y. Cannon, Vice-Chairman;
P. Melvin Petersen
George H. Durham

ORGANISTS

RHYTHMIC PROBLEMS OF SIX-EIGHT MEASURE

Six-eight measure is one of the most interesting units of all those metrical rhythms used in music. But it presents several problems which should be considered. If the tempo is quick or moderately fast the lilt must be maintained, the proper balance between primary, secondary and non-accented notes must be preserved and the rhythm of the phrases weeded out with all suggestion of stiffness eliminated. In slow tempo these same characteristics must be present, though in a less pronounced degree.

All performers of music should know that the normal course of music is to progress toward accent; that is, music always moves toward some important point. A performer should feel conscious that he is ever going to some particular goal rather than receding from it. Think much about this statement; it will help you!

In six-eight measure the important points toward which the performer moves are the accented notes on beats one and four. These beats are both accented, the first being primary and the fourth secondary. The intervening beats are light and should be passed over with a more or less relaxed feeling, and usually moderately softly, so that there will be a marked though not too

pronounced difference between them and those that are accented.

The problem confronting the organist is how to make the accents since the organ is a non-percussion instrument. The fact is, an accent cannot be made on the organ but the effect of an accent can be produced. This is done by a very slight prolongation of the note to be stressed. Between the prolonged note and the one that follows a very short rest should occur and the length of the next following note should be shortened to make up for the time lost so that the steady rhythmic flow of the music will not be disturbed. The more pronounced accents require a longer rest following them than do the less pronounced. Frequently, in fact, a slight prolongation of the note to be accented is all that is necessary. A good general rule to follow is: "Give fullest time to long notes and shorten short notes." The application of this principle in 6-8 measure would be: Give fullest possible value to quarter notes and shorten eighths.

It is next to impossible to give an accurate idea of how to play accents. Each piece of music presents its own problems and must be gone over many times, especially by the novice, until the correct lilt is found. In this search for the lilt, tempo, phrasing, style, words, etc., must all be considered. It is therefore suggested that the organists in the Union Meeting first discuss the rhythmic peculiarities of six-eight measure and then demonstrate at the organ, using song No. 238. It is urged that every organist memorize this song, words and music.

SACRAMENT GEM MUSIC

The Sacramental Prelude and Postlude printed in this issue of *The Instructor* (page 62) illustrate moderately slow six-eight measure. As these are

practiced try to become conscious of the difference in rhythmic flow between them and the song "Morning Thanksgiving." Also play several slow moving voluntaries with the thought in mind of their natural rhythmic movement. A pure legato adds much to music written in slow six-eight measure in gracefulness and charm.

MEMORIZATION FOR APRIL

Song No. 238, "Morning Thanksgiving" is to be studied in the March Union Meeting and memorized by the entire membership of every local school during the month of April.

CHORISTERS

THE YEAR'S OBJECTIVE

Your March Union Meeting discussion will feature Song No. 238, "Morning Thanksgiving," composed by Evan Stephens. If you reach your objective in having the school memorize this song during April, certainly March will be a busy month for the Chorister and Organist to prepare to teach and to give inspiration through this song. Surely you will not expect more of your school than you expect to give?

Educators have long since given up the old and antiquated system of reading from note to note or from word to word for the more logical way of reading "word phrases" and "musical phrases." Reading is part of the process of learning and memorizing; that is why a correct reading of the text and music should be the rule. When a phrase is spoken of let us think of the music being inseparable from the word-phrase.

In this song there are eight phrases of two measures each with an Amen or Coda of four measures, this Coda to be sung after the second verse. You may number the phrases thus: "One," "two," "three," "four," "five," "six," "seven" and "eight," and observe that phrases "one," "three" and "seven" are alike rhythmically, melodically, and harmonically. "Two" and "four" are very similar, whereas "four" and "eight" are just the same in rhythm, melody and harmony. Phrases "five" and "six" stand out alone because they are different.

"Let us join in a song in the morning" is a phrase that can stand alone, but other following phrases are needed to tell the whole story. After we "join in a song" we praise "the Lord for the light of day." "For the sunshine, the earth," etc. Remember that most songs and hymns are stories set to music. Most every lesson is easier to master if considered in story form.

A very important problem confronts us when we start to sing or play this song. How fast or how slowly shall we sing this song in order to make it very effective? Where shall we place the strong accents? Isn't it true that the important words receive the most prominence? Is it necessary to establish the climaxes? How are you going to establish these climaxes?

The best rate of speed or tempo for this song can best be determined by playing and singing it at different tempo and then to choose the speed that "feels right." "This is perhaps the best means of getting at correct tempo but is open only to the musician of experience, sure judgment and sound scholarship." This last quotation is taken from Karl W. Gehrkens, A. M., Professor of Music, Oberlin Conservatory of Music.

Another method of finding tempo is through the interpretation of certain words used by composers to indicate speed and general mood of song. The difficulty with this method is that one can hardly find two composers who use the word to indicate the same tempo, so in the last analysis the conductor must fall back on the method of individual judgment.

At the beginning of this song we find the words, "Andante Con Moto." "Andante" means going, or walking as contrasted with running; "con moto" is defined thus—with motion; that is, not too slow. "Andante con moto" would then mean—going, or walking with motion, not too slow. This is not very definite to say the least, but does serve as a good guide to give a relative rate of speed or tempo.

Union Meeting discussion could very properly be the outgrowth of a study of the foregoing and its relation to the song. The questions found in one of the foregoing paragraphs are just a few of the many that will arise in the minds of studious choristers and organists.

School Thy Feelings

CHARLES W. PENROSE.

GEORGE H. DURHAM.

To my dear friend and brother, George D. Pypier

Smoothly, slowly, and with much feeling.

dim. e rall.

1. School thy feel-ings, O my broth-er, Train thy warm, im - pul - sive soul;
5. Hearts so sen - si - tive - ly mould-ed, Strong-ly for - ti - fied should be,

1 Do not its e - mo-tions smoth-er, But let wisdom's voice con-trol.
2 Though the tide of ac - cu - sa - tion, Like a flood of truth may flow.
3 School thy feelings to the tri - al, Half its bit - ter - ness hath fled.
4 And that pa-tient, calm en - dur-ance, Wins re - spect and aids de - fense.
5 Trained to firmness and en - fold - ed, In a calm tran - quil - i - ty.

School thy feel-ings there is pow - er In the cool, col - lect - ed mind;
Hear de - fense be - fore de - cid - ing, And a ray of light may gleam,
Art thou false-ly, base - ly slandered? Does the world be - gin to frown?
Noblest minds have fin - est feel - ings, Quiv'ring strings a breath can move,
Wound not wil-ful - ly an - oth - er; Con-quer haste with rea - son's might;

poco stringendo rit f ten ff molto rall. dim e rall. mf **FINE**

Pas - sion shat - ters rea - son's tow - er, Makes the clear - est vis - ion blind.
 Show - ing thee what filth is hid - ing Un - der - neath the shal - low stream.
 Guage thy wrath by wis - dom's standard, Keep thy ris - ing an - ger down.
 And the Gos - pel's sweet re - veal - ings, Tune them with the key of love.
 School thy feel - ings, sis - ter, broth - er, Train them in the path of right.

After 4th verse D.C. for 5th verse.

Espressivo

f riten. D.S. al Fine

2. School thy feel - ings; con - dem - na - tion, Nev - er pass on friend or foe,

Melody in bass for 2nd verse (4 measures)

mp

mf

f

rall. ten.

3. Should af - flic - tion's ac - rid vi - al Burst o'er thy un - sheltered head,
Melody in tenor for 3rd verse **D.S. al Fine**

4. Rest thy - self on this as - sur - ance: Time's a friend to in - no - cence,
Ladies' voices 4th verse **D.S. al Fine**

Teaching as the Direction of Activities

By John T. Wahlquist, Ph. D., University of Utah

CHAPTER XVIII

Supervision as an Aid to Teachers

What Is Supervision?

Supervision is an expert service, neither "snooper-vision" nor "pseudo-vision," but "super-vision." Unfortunately, to many people supervision connotes autocratic, inspectional visits from a prejudiced "stool-pigeon" who will give the administrative higher-ups a superficial, subjective report. On the contrary, "the newer type of supervision is cooperative and scientific in character and seeks to be absolutely fair in all its judgments. It does not seek conformity to any preconceived ideas nor does it impose the will of one person upon another. It provides for shared evaluations; for mutual consideration of ideas, purposes, plans and outcomes; for adjustments continually made as joint thinking shows the way. Freedom and initiative are stimulated, self-respect and self-confidence are built up. The supervisor is not a superior officer but a specialized worker."*

The objective of genuine supervision is the creation of an expert body of teachers who are capable of self-analysis, self-criticism, and self-improvement. Its tactics are neither dictatorial nor arbitrary, but cooperative and suggestive.

Do We Need Supervision in Religious Education?

In contrast with the Sunday School teachers, the public-school teacher has devoted years of study to pedagogy, psychology, and sociology, has become expert in subject-matter fields, and has done practice-teaching under expert supervision before assuming complete responsibility for classroom work. Inasmuch as teaching is a stable profession, relatively few teachers are inducted into service each year. Nevertheless, the crying need in the public schools is generally recognized as being adequate, expert supervision. After this prolonged training, teachers are in a position to see the need for supervision. Certainly the need for religious supervision is even more apparent.

The graduate of the teacher-training course will not resent supervision, but will regard it as an opportunity to secure suggestions, guidance, and the solutions to vexing problems, especially during the earlier stages of what amounts to "practice-teaching." He has just enough insight into teaching to recognize the value of "super-vision."

The ideal situation for inducting the novice into the teaching situation would be an assignment as assistant to an experienced, capable teacher. The expert teacher and the trainee could then alternate the responsibility for the day's work. Conferences between

*Chave, E. J., *Supervision of Religious Education*, Chicago: University of Chicago Press, 1931, p. 29.

the teachers should occur between class sessions, for appraisal of the past session and for planning of the next period. The Ward Supervisor should be called into conferences and should visit the class sessions at every opportunity. Master-teacher, trainee and Ward Supervisor benefit by the visits, conferences, and Union-Meeting sessions with the Stake Representatives and the Stake Supervisor.

What does the Supervisor Expect of the Teacher?

Kyte would hold the teacher responsible for the maintenance of a satisfactory learning situation. The efficient teacher must:

"1. Master and apply in her teaching an educational philosophy. * * *

"2. Create a **natural normal environment** in which the pupil may learn.

"3. Guide the pupil in his learning through **normal experiences**; based upon **fundamental present needs** and **essential future needs**.

"4. Direct the pupil in **natural activities involving natural interests**, and **providing adequate learning experiences**.

"5. Aid the pupil to become skillful in **interpreting his normal experiences**, and in making efficient use of the outcomes he attains through them.

"6. Help the pupil to become **socially efficient** at all times that he is able and willing to meet and solve successfully and happily the many problems with which he must cope."*

Chave would add one more requirement, which we shall list as 7.

7. "Without becoming involved in useless controversies, * * * to make * * * pupils feel that the **major issues of religion can be honestly faced** and **satisfactory working answers be secured**. * * *

The boldface were purposely made to harmonize the description with the title of this manuscript, **Teaching as the Direction of Activities**. The Sunday School classroom should be the **natural place** for the **natural solution** of the **natural religious problems** which arise in all normal individuals. The supervisor may expect the teacher to maintain the appropriate environment.

What May the Teacher Expect of the Supervisor?

Helps the supervisor should extend to the teacher, especially to the beginner, are unlimited in number. The discussion must be limited to the four methods most commonly advocated.

1. **Class-room Visitation**. Classroom visits by the supervisor are either made at random, on schedule, or on call. The supervisor who merely drifts in at the most opportune time is not likely to be very useful. Visits on schedule are likely to be inspectional unless they are preceded by conferences between the supervisor and the teacher. As a matter of fact, the supervisor calling on schedule may never see the typical class, but a rehearsed performance. The ideal situation is supervision on call, the supervisor coming only at the request of the teacher. However, the teachers who need the supervision may never request it.

*Kyte, C. T., *How to Supervise*, Houghton Mifflin Co., 1930, pp. 44-45. (Boldface are mine—J. T. W.)

**Chave, E. J., op. cit., p. 37.

No visit will be highly successful without cooperative planning. If the supervisors know the teacher's capabilities and weaknesses, the nature of the group and the subject matter, he can make his visits extremely beneficial. If a conference precedes the visit, teacher and supervisor can focus the work on the weakest spot. A conference will assure the teacher that the visit is made in a spirit of helpfulness and that the supervisor has come to study the situation, not to criticize or to make secret reports to officials.

2. **Conferences.** Coupled with classroom visitations, pre-teaching and post-teaching conferences represent supervision at its best. However, the leader must be appreciative, sympathetic, gracious, open-minded, and inspirational. He must lead, guide, and direct the teacher through the process of self analysis, self-criticism, and, ultimately, to self-improvement. If the post-teaching conference is well planned, the supervisor will have a list of good points, weak points, and doubtful points, which should be attacked in the order named. Criticism should be positive and constructive. Doubtful points, left to the last, can be made the subject for research and experimentation.

3. **Teacher's Meetings.** (Stake Union and Ward Teacher's Meeting.) Little growth can come from teacher's meetings devoted to routine business notices, roll-call, arranging for substitute teachers, etc. If teacher's meetings are to be truly inspirational, routine features should be reduced to the minimum and finished before prayer, after which professional, cultural, and spiritual matters should be in order. If an alert Ward Supervisor is on the job, time may be profitably used for discussion of mistakes observed, citation of authorities for the criticism, reports on outside reading on these points, etc. Obviously, such a program calls for tact—the criticisms must be indirectly put and of general nature. More individual matters should be reserved for the conference. Demonstrations of effective methods are extremely valuable. Ordinarily, a demonstration will be more effective after Sunday School than in the bustle which precedes the session. Reports of independent reading, good books and articles in periodicals, are quite in order. The attitude toward the supervisor will depend largely upon what he does with the time at his disposal in the teacher's meeting.

4. **Teacher's Visits.** Teachers benefit greatly by seeing one another at work. When a supervisor and teacher have isolated a teacher-difficulty, a teacher strong in this particular respect should be located for purposes of teacher visitation. The demonstrator selected should know that he is to be observed, when, and why. After the visit, the two teachers should discuss the difficulty together, including explanations of the demonstration. Following the visit, the teacher should report back to the supervisor for a conference regarding the visit and plans for the resumption of teaching.

Strangely enough the strong teachers benefit the most by visitation. They know what to look for, can recognize it when they see it, and can evaluate the suggestions for their own work. However, the best of teachers should have definite purposes in mind at the time of visitation.

Visiting members of the group one is to receive at the promotion

time is strongly advocated as well as visiting pupils one has passed on to higher classes. Such visits result in better articulation between the work at the various levels and smooth the administrative difficulties which ordinarily accompany promotion periods.

Obviously, all visits should be planned. Simply telling the teachers of one school to visit the teachers of another will result in a dress parade. The teachers being visited will be shocked and those visiting will have no particular objective.

Supervisors will want to acquaint themselves with other methods described in the books cited below.

Learning Exercises

1. Why have so many faithful church workers "failed" as teachers? Is not this failure more apparent than real?
2. Will the religious workers resent supervision?
3. In what regard must religious supervision differ from secular supervision.
4. List the qualifications of a supervisor of religious education.
5. With Kyte's criteria before you criticize the typical Sunday School.
6. As the supervisor in such a school, what would be your method of attack?
7. How do visitation and conference techniques overlap? What is a desirable union of these two features of supervision?
8. What type of records should the supervisor make of the visitation? the conference?
9. What are the steps in a successful conference?
10. Plan an effective teacher's meeting, indicating each step.
11. How would you coordinate teacher's meetings and teacher's visitation?

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UNIT VI

SOME PSYCHOLOGICAL CONSIDERATION FOR RELIGIOUS TEACHERS

Due to the limitations of time and space, an attempt has been made to weave many of the psychological principles underlying teaching into the course proper (see especially Chapter II). Educational Psychology presents an excellent subject for study following this course. For the time being discussion is limited to comment on a few pertinent topics commonly misunderstood; namely, the

position of the trained psychologist toward religion; the conflicting theories of development and their relative merits; and, the peculiar condition of the adolescent with respect to religious issues. Where possible, the discussions should be extended to include other psychological topics of vital importance to Sunday School teachers.

CHAPTER XIX

Some Psychological Considerations for Religious Teachers

Psychologists are ever raising the question as to whether religion is indispensable or not. In this connection the replies of two of their number will prove interesting. With respect to the necessity for belief and faith, Bennett says, "We move within a physical sphere limited by our powers of sense-perception, well knowing that there must be forms of energy and probably of matter of which we have no means of becoming directly aware. We live within a range of reported and observed data, well knowing that an infinity of events have occurred and are now going on which we have no possible means of apprehending. We know that there are more things in heaven and earth than are dreamed of in our philosophy. We think within a limited field and by means of limited powers, perfectly aware that in whatever direction we pursue our researches we sooner or later reach the bounds beyond which our powers do not carry us. * * * There is no danger of our going too far, provided only that we keep our conclusions soundly built upon careful observation of fact and organized according to the necessities of mental relations. But beyond the limits scientifically established no arguments are valid. There reasoning cannot prove or disprove. We may accept or refuse to accept, knowing that no one can prove our position wrong. Arguments may not hope to reach conclusions, though discussions may be agreeable and stimulating. Practical conduct must go far ahead of absolute knowledge. To believe and act only where we understand would be to stand paralyzed and helpless. Thinking is mostly based on belief and conduct wholly on faith.*

Religion is more closely related to mental hygiene in man than many objective psychologists are willing to concede. LaRue says: "Large-minded religion permits to gratify every legitimate desire, and it supports us, under shock, as nothing else can. It helps one to establish a strong mental constitution, to maintain a self-assured, high-level integration, and to practice the personality he wishes to be. * * * The religious type of character, serene, fearless, loving, patient, self-confident but not self-seeking, free from consuming emotions, loyal to the good, is the type, other things being equal, best adapted to maintain mental health."*

Individual Differences in Religious Instruction.

It is common knowledge that no two individuals are exactly identical with respect to any attribute, physical, mental, or, may we add, spiritual. As Bolton says, "It is not difficult to discover

*Bennett, H. E., *Psychology and Self-Development*, Boston: Ginn & Company, 1923, pp. 134-6.

*LaRue, D. W., *Mental Hygiene*, New York: The Macmillan Company, 1927.

abundant cases of individual variations. There are the giants and dwarfs, the tall and the short, the blondes and brunettes, the beautiful and ugly, black and white, good and bad, choleric and phlegmatic, brilliant and stupid, blue-eyed and brown-eyed, and other extremes too numerous to chronicle. Between these extremes there are all grades and shades of apparent difference. Between these obvious differences there are innumerable variations which are not so apparent and hence thought not to exist. Some persons burst forth into song with the most meagre training, while others, with best masters, can never carry a tune or discover discord; some are ready spellers, while many others are hopeless; some are born mathematicians, while others never can progress beyond the merest rudiments. One child clearly exhibits mechanical genius, devising appliances for every sort of work, while another can never learn to put together the simplest contrivance; one can memorize verbatim with the greatest ease, while another can never repeat a quotation; one person picks up the pen and, without training, begins to produce literature, while another cannot chronicle accurately the simplest event; one mounts the platform and charms the multitude with his eloquence, while another is made mute in the presence of an audience."**

Physical and mental variations are so common as to cause no comment. However, mental differences, especially, are so subtle as to challenge detection.

Unfortunately, few teachers carry the concept of individual differences into the religious realm. They expect all persons to hold the same beliefs, to respond similarly to the same religious situation, and to join together in the same ritual and ceremony. Professor Ames tells us that "it is of great importance historically that the Apostle Paul and St. Augustine belonged to the type for which the extreme form of emotional, dramatic conversion is possible. Their personal experience has been regarded as of superior value because it has been assumed uncritically that their moral characters and achievements were determined by the manner of their conversion."* It becomes apparent that they were very special individual reasons for their dramatic conversions. It also appears that the forms of their conversions are accidental, and not essential in spiritual development. The attempt to induce that type of experience among all classes of persons have failed, and such failures have proved not the depravity of the recalcitrant, unresponsive persons, but the one-sided and abnormal character of the cases set up as the standard."*

In marked contrasts with such sudden conversions we have the case of Edward Everett Hale, whose experience is genuine, if commonplace. He says, "I observe, with profound regret, the religious struggles which come into many biographies, as if almost essential to the formation of the hero. I ought to speak of these, as I was, into the family where the religion is simple and

**Bolton, F. E., *Everyday Psychology for Teachers*, New York: Charles Scribner's Sons, 1923, p. 40.

*Quoted by Peters, C. C. *Human Conduct*, New York: The Macmillan Company, 1927, p. 406.

to say that any man has an advantage, not to be estimated, who rational; who is trained in the theory of such a religion, so that he never knows for an hour, what these religious or irreligious struggles are. * * * To grow up in this way saves boy or youth from those battles which men try to describe and cannot describe, which seem to use up a great deal of young life."**

Obviously, teachers must recognize individual differences in students. Neglect of this principle results in the violation of other basic doctrines, such as interest, apperception, and self-activity. No class is truly socialized until every individual is contributing in terms of his unique personality. Teaching is largely the guidance of individuals in the solution of their own peculiar problems. Children cannot be truly taught as groups, but only as individuals.

Theories of Development.

Every teacher is actuated by some theory of individual development, of which there are many. The extreme views are (1) the saltatory theory, and (2) the theory of gradual development. In practice, schools, religious and secular, are likely to reflect the former, although the latter is more commonly accepted in theory.


The theory of saltatory development (from Latin saltare, meaning to leap, to proceed by leaps) holds that mental powers, particularly reasoning, increase by spurts, leaps and bounds. Thus, reasoning is an adolescent trait which coincides with the onset of puberty, being absent in children who have not matured sexually. Consequently, a change in methods emphasizing reasoning is recommended for teachers of adolescents. Children are to be treated differently at various ages in terms of the dominant attributes at that period in life. The transitoriness of instincts is emphasized, i. e. instincts wax and wane, depending upon the years of the individual. Thus, making collections was believed to be a manifestation peculiar to ages 9 to 14.

The former theory is at times associated with the theory of recapitulation, which states that the life of the individual recapitulates the history of the race. Thus, the child from ages 0 to 6 is living in a state of savagery or barbarism as did the first fishers and hunters; the child 6 to 10 is in the pastoral stage as were the first herders; the child 10-13 is in the agricultural stage as were the first farmers; the youth 13-15 is in the handicraft stage as were the first artisans; and, the youth of 15-21 is in the modern stage ready for all the activities of contemporary life.

The two theories described have been discredited by those who advocate the theory of gradual development, which holds that all mental traits, including reasoning, develop gradually from childhood to adulthood. They repudiate the evidence for periodicity or irregularity of development by questioning the method upon which they are based (the questionnaire method) and submit new evidence based upon exact quantitative measurements over periods of time.

Although most psychologists hold the theory of gradual development as opposed to either of two theories described, they do not

**Quoted by Peters, p. 406.



deny that mental development is closely related to physical development. However, they do point out that there are no hidden developments in the brain or nervous system associated with the marked physiological changes which characterize the onset of puberty. They believe that adolescent is not greatly different from the pre-pubescent child, except in his emotions which are closely related to the glandular and visceral changes incident to puberty. They recognize that consciousness of sex plays a large part in the mental life of the adolescent.

Considerable headway will be made when we subscribe wholeheartedly to the theory of gradual development. We will then recognize that small children solve their problems as accurately as adults solve their problems (possibly better, if we may judge by the present economic crisis). We will not insist upon drill, on the assumption that there is one best stage of drill, when the pupils want solutions to their problems. We will see that the great difference between children and adults is the experiential factor, that the apperceptive mass is more significant than the chronological age. There is to be less "talking down" to children—mere affectation—and more "talking up" to children—assisting them in anticipating the problems of the immediate future.

Nevertheless, for practical reasons children must be grouped for instructional purposes. The unfortunate outcome in the first two theories is that we treat them as groups. Under the theory of gradual development, we tend to recognize individual differences. Education is the reconstruction of personal experience, and each youngster is more or less a law unto himself.

Adolescence and Religion.

Under the theory of gradual development we do not expect any unusual, mysterious conversions in the teens. Rather, we should anticipate a period of doubt. Doubts are really growing pains. There are many reasons why youth doubts. With maturity he is drawn into situations where he approaches and recognizes the hypocrisy in so many so-called Christians. His secular education, especially training in the sciences, philosophy, and psychology, present new outlooks on old problems at variance with those taught in the familiar religious circles. If religious instruction has been indoctrination, every new thought calls for complete readjustment. In the presence of so much social deception (Santa Claus, stork, and other stories) he may wonder if religion is just another myth. His own experiences, mental and social, are increasing daily in number and complexity. What the adolescent needs is guidance in the solution of his problems, direction in activities of his own initiation. He needs to ground his religious beliefs in his own thinking, to see the Church first and foremost as a social institution and to harmonize his conception of science with his conception of religion.

Teachers of the adolescent should remember that what may seem blasphemous statements are really natural questions: Is there a God? Are there miracles? Is there immortality? etc.

*The writer has on his desk an 80,000 word paper on this theme written by a twenty-year-old Mormon boy over a period of eight months, utilizing spare time.

Professor Holmes says, "Between thirteen and nineteen the boy disappears and the man emerges. The first mark, then, of this mental change will be skepticism. Skepticism itself has a negative and a positive side.

"The first stage demands that the boy shall forget his boyhood gods; to him they are become the idols lent by others. They have served their little day and must pass out. Now the time has come for the erection of his own one true God, his very own and his very true deity. Equally is this true in the moral world. Whereas as a child he has dutifully accepted the moral system of his father, or mother, or teachers without question, he now begins to think for himself. Once he was quite satisfied to be told a thing was wrong. * * * Now the statement that a thing is wrong is only an irritant that brings forth innumerable questions. * * * If he is ever to have a real self, or a real morality, or a real religion he must go through the process of clearing the ground from all tangled rubbish of his past. If in the place of the old a new temple is not erected that is the fault of his teachers. * * * The truth we have doubted the most and fought the hardest when last it overcomes us, becomes the surest truth we possess. The world's greatest men of faith have come from the ranks of its most stubborn skeptics. *

On this point, Professor Starbuck says, "We have scarcely outgrown the conception especially in ecclesiastical circles, that to doubt is sin. There are several instances in the records we are studying in which, when honest questionings have occurred during late childhood or youth, they have been hushed by well-meaning parents or teachers. The result is usually a weakling who can not grapple with the most serious matters of life, or a person in whom the normal currents of life are dammed up only to have them break out more violently at some later time. It should be seen that doubts are part of development which, given certain temperaments, are inevitable, and which are normal and natural if the personality is to attain to its highest possibilities."***

Adult Learning.

Closely associated with theories of development is the problem of adult learning. Until very recently, the following assertion by William James went unchallenged: "Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set. Whatever individual exceptions might be cited are of the sort that proves the rule." (1893)

Although there is considerable evidence among one's associates for the above contention, the exceptions are more numerous than James conceded. Adults learn golf and bridge, how to drive automobiles and airships, how to play musical instruments, and how to manipulate mechanical devices of all sorts. Furthermore, adults experience religious conversion, change from one political party to another, change places of residence and manners of living, and

**Quoted by Peters, pp. 417-18.

*Quoted by Peters, pp. 417-18.

the like. Nevertheless, some graduate schools discourage students over thirty-five years of age on the assumption that the preferential paths of the nervous system formed in plastic childhood are so well formed by middle age that they seriously interfere with any new forms of learning. It is a noticeable fact that persons who undertake tasks in their mature years seldom attain the proficiency of those who learn the performances at earlier ages. Of course, this is, in part, explained by the reduced number of practice periods. For these many reasons, the effect of age on learning long remained a question.

Thorndike recently published the results of an exhaustive study which concludes that the learning capacity increases on the average to twenty years of age, then remains fairly constant, with slight increase, to age thirty, and then decreases fairly steadily to middle age with a loss of about one percent in ability for each additional year of age. The experiment dealt, however, with adults who were learning, enterprising persons enrolled in night schools, university extension classes, etc. Obviously, not all individuals, or any great number, seriously undertake study after the twenties. If they do, they meet several obstacles: (1) general health and energy may not be so good, after middle-age there is a degenerative effect with increased age; (2) opportunities for learning are not so good, as the family head or wife have more pressing responsibilities which make great inroads upon the time for study; (3) intellectual interests are not likely to be so keen, competing as they do with sex, parental, and work interests; and (4) as stated above, past learnings may prohibit and deter new learnings of various types.

Undoubtedly adults can and do profit much from religious instruction. Oftentimes, they cease to learn but find their faith sustained by reference to the old and familiar. On the other hand, many adults of the intellectual type are driven from the class-room to private study by incessant repetitions of the familiar. Teachers of adult groups must study individual differences, nowhere so pronounced as here, and try to adjust aspects of the instruction to various members of the group. Many need chapter and verse in the standard works of the Church and others are more interested in reporting the thoughts of frontier-thinkers as presented in books inaccessible to the group as a whole; many need crutches to sustain them and others need to be relieved from the shackles which keeps them within too narrow bounds; many do not wish to be disturbed, having established a nice serviceable equilibrium and others need the stimulus to test their God-given potentialities on vital problems. The teacher of adults may be, above all, a common-sense psychologist.

Learning Exercises

1. Define psychology.
2. If a class member has studied psychology in college, hear a report on "Behaviorism as Distinguished from the Older Psychologies."
3. Why are scientists not concerned with religion? Does this mean that they are opposed to religion?

4. Do you believe that religion is an aid in maintaining normal mental health? Explain.
5. Is the writer correct in assuming that there are individual differences in spiritual attributes? (If you like Scriptural proof, can you find some, for or against?) If any, list such differences.
6. Explain two conflicting theories of development of the individual. What are the pedagogical implications of each?
7. Is to doubt a sin?
8. Have your doubts been hindrances or helps? Illustrate with concrete, personal cases.
9. Debate the statement: "You can't teach an old dog new tricks?"
10. What should old folks get out of Church attendance?

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LIBRARIANS

(Continued from page 63)

Further details on this suggestion will be given gladly to anyone who may be interested.

Every plan for building up a library of visual aids should include provision for a custodian and for a convenient place to keep the materials.

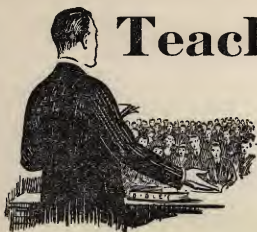
Pictures should be carefully mounted, classified and indexed. All materials should be labeled and kept in a safe place. They should be kept clean, attractive and in good condition. If some materials, such as relics and souvenirs, are rare and precious, a suitable case for displaying and keeping them safe should be provided. If this precaution is taken, owners of valuable articles will lend

them more freely to ward exhibits.

A small ward museum of such articles can develop most useful and interesting features. Purposeful, well-planned visits to such museums will have high educative value.

The large museum on the Tabernacle grounds is visited by many Sunday School groups. Smaller exhibits in other places have a strong fascination for Sunday School pupils, whose teachers can read meaning and interest into the displays.

Having an ample supply of visual aids is one important part of a successful program of visual instruction. Intelligent and effective use of these aids is the other important part.



Teacher-Training

General Board Committee:

Geo. R. Hill, Jr., Chairman;
Jas. L. Barker, Vice-Chairman;
John T. Wahlquist.

TWENTY-FOURTH SESSION, APRIL 1, 1934

LESSON 24. SUPERVISION AS AN AID TO TEACHERS.

Text: Wahlquist, J. T., "Teaching as the Direction of Activities," Chapter XVIII.

Wahlquist, J. T., "The Supervision of Religious Instruction," *The Instructor*, March, April, May, and June, 1933.

The next logical step in teacher-training is in service training, i. e. helping the teacher on the job. No doubt the graduates of this course will be most willing to receive such help. Inasmuch as supervision "on call" is the ideal, the beginning teacher should know what services to look for in his contacts with supervisors. This lesson is an elaboration of the four methods most commonly used. The second citation above gives a detailed analysis of each.

The chart below is reproduced from the Research Bulletin of the N. E. A., Vol. VII, No. 5.

DEGREES OF SKILL IN SUPERVISION. ARE YOU A SNOOPER-VISOR? A PSEUDO-ADVISOR? OR A SUPER-VISOR?

| Agency | Snooper-vision | Pseudo-vision | Super-vision |
|------------------|--|---|---|
| Rating Scales | Use rating scheme as a "club" to compel adherence to supervisor's pet schemes. Emphasize personal qualities and irrelevancies, while neglecting to rate the important, intangible factors of teaching technique. Never show ratings to the teachers. | Use rating card made by administrators only. Encourage statistical treatment of petty personal and instructional items. Place an unusual emphasis upon ratings because of their statistical nature. Defend these mathematical symbols of subjective opinions as being infallible and final. | Develop score cards in cooperation with teachers. Design items on rating card so as to diagnose teaching difficulties. Use rating as a means to better teaching, not as an end in itself. Show all ratings to the teacher and indicate steps in self-improvement. |
| Class Visitation | Drop in for short, irregular visits. Count the number of open windows. Note the neatness of the floor. Smile at the pupils. Scowl at the teacher. Exit hurriedly with a mystical expression. | Visit according to a get-into-every-room schedule. Take copious notes. Make teacher realize that he is being critically examined. Interrupt instruction to leave copy of your notes. Tell teacher that you expect improvement before your next visit. | Visit according to previously thought-out purposes. Observe often and long enough to form reliable judgments. Observe mainly teaching technics and pupil behavior; not persons. Confer on lesson at time when teacher may ask questions and offer suggestions. |

| Agency | Snooper-vision | Pseudo-vision | Super-vision |
|------------------------|---|--|--|
| Teachers' Meetings | Call all meetings unexpectedly. Permit long-drawn-out discussions on insignificant topics. Discuss petty routine details of school organization. Scold the whole faculty for the mistakes of the few. Show authority by dominating the meetings. | Require meetings for intensive professional study. Discuss topics remotely connected with the needs of the particular group of teachers. Ignore the extension work and professional interests of the staff. Encourage promiscuous and uncritical experimentation. | Professional meetings arise from a constructive supervisory program. Attendance is voluntary because attractive programs make compulsory rules unnecessary. Discussion and critical evaluation of current experimental literature are encouraged. Teachers report on their own research and experimentation. |
| Demonstrating Lessons | Emergency demonstrations while visiting classrooms. Demonstrator usually poorly prepared for the lesson and not acquainted with the teacher's most pressing problems. Teacher chagrined and criticized before the class. Children confused and ill-at-ease. No opportunity for the teacher to raise questions. | Many intensive demonstrations by highly skilled specialists. Lesson given before many persons and under otherwise unnatural surroundings. Failure to apply the principles of the demonstration to classroom problems. Failure to recognize the danger of discouraging, fatiguing, overawing, or confusing teachers. | Demonstration lessons in natural situations under regular teachers. Aims of lesson attainable and understood by observers. Observation of lesson guided by outlines. Small group discussions following the lesson with applications to typical classroom conditions. Teachers encouraged to improve upon demonstration lessons. |
| Pupil Adjustment | Pupil maladjustments generally ignored. Teachers urged to settle difficulties in their own way. Most serious cases transferred, punished or otherwise avoided. No careful case studies of pupils. Teacher's suggestions and parental cooperation ignored or misused. Principal's judgment final and infallible. | Principal ferrets out and magnifies minor maladjustments. Pupils measured statistically and adjusted according to formulas. No recognition taken of pupil achievement, interests, or health. No recognition of teacher's judgment of pupil. Uncritical dependence upon current statistical procedures. | Teachers assisted in studying pupils objectively. Pupil guidance and adjustment based upon complete data, including pupil's health, parental opinions, and teacher judgment. All individual placements tentative and adjustable in terms of subsequent developments. Emphasis upon prevention of maladjustments. |
| Individual Conferences | Teacher made to feel that he is "on the carpet" for inferior work. Blanket praise without emphasis upon specific skills. Blanket criticisms without suggestions for improvement. A one-sided conversation with the teacher listening to impractical and unsympathetic advice. | Teacher shown test scores and other statistical data without instruction as to the meaning of these terms. Professional reading assigned without emphasis upon specific particular value. Professional courses advised without consideration of the teacher's classroom problems, personal health, or previous training. | Conference based upon previous teachers' meeting, testing program or class visit. Suggestions made in terms of the individual differences of teachers. Appreciation of teacher's specific skills clearly indicated. Joint agreement with teacher on necessary steps to overcome weaknesses and develop strong points of classroom procedure. |

TWENTY-FIFTH SESSION, APRIL 15, 1934

LESSON 24. SOME PSYCHOLOGICAL CONSIDERATION FOR RELIGIOUS TEACHERS.

Text: Wahlquist, J. T., "Teaching as the Direction of Activities," Chapter XIX.

A comprehensive insight into any one school of psychology comes only as the result of long, arduous study—consisting of several courses under expert leadership and much self-independent study of original sources. When it is recalled that there are at least a half dozen schools of psychology (i. e. conflicting views and interpretations of the same data), the difficulty of the task becomes more apparent.

Although Americans are primarily concerned with behaviorism (the idea that all forms of human behavior can be ultimately reduced either to movement of muscles or secretion of glands), the Europeans are at present subscribing to gestalt-psychology (dealing specifically with mind-patterns). Bertrand Russell has humorously remarked that the animals which have been observed have "all displayed the national characteristics of the observer. Animals studied by Americans rush about frantically, with an incredible display of hustle and pep, and at last achieve the desired result by chance. Animals observed by Germans, sit still and think, and at last evolve the solution out of their inner consciousness."* Aside from these two conflicting psychologies, there are psychoanalysis, functionalism, structuralism, purposive psychology, etc. The distinctions, shadings, and disputes are the concern of the trained psychologists.

Possibly because behaviorism has almost usurped the field in America, students should be reminded that behaviorism is not regarded by many trained psychologists as constituting psychology. Roback of Harvard bemoans "the estrangement of the undergraduate from the psychological sphere and his initiation into the rites and mysteries of the much promising but little fulfilling order of behaviorists with their individual-

istic objectivism, pseudo-simplicity, and impressive lingo. * * * The American student is surely entitled to receive instruction in psychology when he registers for such a course instead of being required to wade through the quagmire of leavings from physiology and biology."*

Inasmuch as behaviorism is commonly interpreted as being anti-religious in spirit, another quotation from Roback is applicable: "Belief, and religious belief in particular, is too complicated a mental situation to be simplified into behavior; and the religious consciousness will not leave our midst as a separate phenomenon, regardless of what formulae are applied to it. I do not mean to infer that either belief or the religious consciousness is an unanalyzable element, but rather that it *will not reduce to a non-mental denominator*."**

For obvious reasons this chapter is limited to a discussion of the more pertinent psychological considerations of religious instruction, irrespective of schools of psychology.

Special Notice: The Teacher-Training Course should meet regularly for a six-month period, October 15, 1933 to April 15, 1934, with provisions for Christmas and April Conference recesses. Where classes desire to meet beyond April 15th, a serious study should be made of educational psychology. Aids pertaining to this suggestion will appear in the March issue of *The Instructor*.

The course should close with special exercises, at which time certificates of graduation are to be awarded by the Stake authorities. Although special speakers should be invited, members of the class should participate in the program. Topics in the course may form the basis for several five-minute talks. Songs appropriate to the occasion may be sung by soloists and groups selected from the class membership. These exercises should be held in connection with the April or May Union Meeting. (See The Instructor for suggested programs).

*Roback, A. A., "Behaviorism and Psychology," Cambridge: University Bookstore, Inc., 1923, p. 8.

**Ibid, p. 160.

*Russell, Bertrand, "Philosophy," Norton and Company, 1927.

Don't Quit

The storms of life can't always last,
Sunshine will soon break through.
Lift up your hearts, be not downcast,
Your skies will soon be blue.

Don't let yourself go down full length
Beneath oppression's blow.
This extra load will give you strength
To conquer every foe.

Then maintain hope for hope is life:
It giveth courage too;
Let brother love drive out vile strife
In every thing you do.

And so in view of better days,—
The promise of our God,—
We'll try to walk in holy ways:
Hold fast the Iron Rod.

—H. Asa Fowler.

Union Meeting

Topic: Visual Aids in Teaching.

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*, Chapter XI (see *The Instructor* for December, 1933).

Reiser, A. Hamer, "How Broad is the Field of Visual Aids," *The Instructor*, October, 1933.

"The Place of Visual Aids in Teaching," *The Instructor*, July, 1933, Union Meeting topic.

"Utilizing Religious Experiences as Aids in Teaching," *The Instructor*, April, 1932.

If possible, arrange for a special demonstration of visual aids in teaching. If your Stake fell into step with the Church-wide "Tools of Teaching" Project initiated at the October Conference, you have access to various visual aids. Furthermore, your Annual Stake Convention stressed this subject anew. The March Union Meeting should focus attention once more on this important topic.

Demonstrations can be arranged for numerous aids, some of which are at the disposal of all.

Demonstrations and Assigned Discussions:

1. What is the proper use of the blackboard?

2. How should pictures be used in the classroom?

3. What are appropriate procedures for using stereoscopes and stereographs?

4. How can duplicate copies (tables, graphs, maps, study guides, concert recitations, etc.) be secured?

5. What are the following: multi-graph, mimeograph, hectograph, ditto machine? (See advertisements in popular magazines for illustrations, prices, services, etc.)

6. What is the proper educational uses of projectors (for slides, still-film, motion pictures)?

7. Is there a "visual method of teaching" which stands separate and apart from other methods?

8. What preparations must be made for a "movie"?

9. What use can be made of field trips and excursions?

10. What collections could prove of service in the Sunday School? (See Grant, Jay S., "A Ward Library," *The Instructor* for September, 1933, for a project which will bring books, pictures, stereographs, duplicating devices, etc., into the ward at no extra cost).

Mormonism

Herein lies fulfillment of God's noblest plan
Giv'n for the glorification of man;

The answer to men who have doubted and cried
Against all the creeds that have failed them and lied;

The answer to children so pure in their need,
The answer to mothers whose hearts must not bleed;

The answer to dreamers of brotherhood,
The light reaching out to all ultimate good;

The perfect ideal that lifts man above sod,
Earth's justification, earth's pathway to God!

—Christie Lund.

*Fear God,
and keep His
commandments:
for this is the whole
duty of man.*
Eccl. 12:13



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Frederick J. Pack

LESSONS FOR APRIL

FIRST SUNDAY, APRIL 1, 1934

Special Easter Service.

SECOND SUNDAY, APRIL 8, 1934

LESSON 12. THE IMPORTANCE OF
RECORD KEEPING.

Texts: Doctrine and Covenants, Sections 21 and 85; Sunday School Lessons (quarterly), No. 12.

Objective: To show the essential importance of sacred history and revelation to the welfare of the Church of Christ in all ages; also to show the value of individual records in relation to all vital matters in the lives of the members of the Church.

"The servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be preserved unto the judgment of the great day, to appear as a witness in favor or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were weighed in the balance concerning this matter, I fear that many of us would be found wanting. "He that loveth me," says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation. * * *

"Only six persons, *viz.*, Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in

the first age of Christianity. No unbeliever or person out of the Church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true; they alone have testified as eye witnesses. If the Church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousand-fold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days?" (Orson Pratt, in *Millennial Star*, 11:151-152.)

We are promised the day will come when the books will be opened, including the book of life, and the dead will be judged out of the things which are written in the books according to their works. Among these books will be those containing the individual records of members of the Church. The record kept in heaven will be perfect, of course, and the records kept on earth should correspond. Other books which will be opened may be the Standard Works of the Church, and we may be tested as to our knowledge of what they contain and our obedience thereto.

The Lord taught Adam to read and write and also to teach his children. In this way records were preserved and handed down containing the word and will of the Lord. If this had not been done these teachings would have been lost to later generations. We are fortunate in having these words come down to us.

Individual records of birth, baptism, confirmation, ordination to the Priesthood, and all other items considered "vital" should be recorded by each member of the Church. Constantly people are making inquiry for such items in their life's history, and frequently they cannot be obtained.

* Questions and Suggestions

1. When and by whom were the first records kept? (See page 97.)
2. Why is the law so emphatic on the importance of keeping records?
3. What are some of the outstanding dates

in the life of each church member which should be recorded?

4. Of what value is our standing in the Church?

5. What dire consequences follow the loss of church membership?

CONCERT RECITATION
(Doc. and Cov. Sec. 27, verse 2)

"For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."

edition which was published in 1835, is as follows:

"In order to sing by the Spirit and with the understanding, it is necessary that the Church of the Latter-day Saints should have a collection of 'Sacred Hymns,' adapted to their faith and belief

THIRD SUNDAY, APRIL 15, 1934

LESSON 13. THE OFFICE AND CALLING OF EMMA SMITH.

Texts: Doctrine and Covenants, Section 25; Sunday School Quarterly, Lesson 13.

Objective: To show the importance of the calling to Emma Smith to preside over the women of the Church as an "elect lady," to expound doctrine among them; also to select hymns for the Church, and the importance of song in the worship of the Lord.

The calling of Emma Smith as an "elect lady" and to "expound scriptures, and to exhort in the Church," was in anticipation of the organization of the Relief Society, the first organization of women of this kind in the world, and a very necessary auxiliary of the Church. This revelation was given, in part at least, to comfort Emma Smith who felt that she had been slighted by her husband who refused to make a confidant of her in relation to certain matters pertaining to the opening of this dispensation. She felt that the privilege should have been hers to view the plates, the Urim and Thummim and to enter into secret matters which the Prophet, under strict injunction from the Lord, was not privileged to reveal to her. The Lord instructed her not to murmur because of these things which she had not seen, and he would bless her with great blessings and make her a leader among the women of the Church, if she would be faithful.

The calling given to her to select hymns for the Church was a very important and responsible one. In this labor she was assisted by William W. Phelps. One-third of these hymns in the first edition which contained ninety hymns, were composed by members of the Church. The preface to this first

in the gospel, and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on earth with the Son of Man in his glory. Notwithstanding the Church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to His glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion."

"Characteristics of a 'Mormon' Hymn"

- "1. It expresses praise to God;
- "2. It increases devotion and reverence;
- "3. It may be sung or recited;
- "4. It may be a prayer;
- "5. It may contain doctrine as taught by the Latter-day Saints.
- "6. It expresses optimism;
- "7. It has a note of love for home, state and nation.
- "8. It is written in simple English which makes it easily understood."—*Ina T. Webb, in Congregational Singing in the Church of Jesus Christ of Latter-day Saints.*

Questions and Suggestions

1. What was the favored calling of Emma Smith?
2. Was it an adequate reward that was promised her if she remained faithful?
3. What is the rightful place of music and singing in our worshiping assemblies?
4. Why do false teachings and untruthful sentiments embedded in songs render otherwise beautiful hymns inappropriate in our services?

FOURTH SUNDAY, APRIL 22, 1934

LESSON 14. THE SACRAMENT.

Texts: Doctrine and Covenants, Section 27; Sunday School Quarterly, Lesson 14.

Objective: Showing that "it mattereth not what ye shall eat or drink," if it is done with an eye single to the glory of God. Also showing that there is in the

partaking of the Sacrament a sacred covenant to be renewed each week by each member of the Church, with a blessing and promise that if the covenant is kept we shall have the guidance of the Spirit of the Lord.

There is no covenant more sacred than that which we take upon ourselves, by commandment, in partaking of the bread and the water when blessed as emblems of the body and blood of Jesus Christ. The Passover was instituted as a means of remembering Christ who was to come to atone for sin. The Sacrament was instituted for the purpose of remembering Christ already come, and in partaking of these emblems we solemnly covenant to do the following things: (1) We sanctify ourselves in partaking of the Emblems; (2) Eat and drink in remembrance of Christ; (3) Show a willingness to take upon us his name; (4) Always remember him; (5) Keep his commandments which he has given us. In doing these things we are promised that we may always have his Spirit to be with us. Those members of the Church who fail to make this covenant week by week, cannot have the guidance of his Spirit, and those who drink unworthily, eat and drink damnation to their souls. (3 Nephi 18:29.)

Paul rebuked some of the Saints of his day for their unworthiness in partaking of the Sacrament and said unto them: "Wherefore whosoever shall eat this bread, and drink this cup unworthily, shall be guilty of the body and blood of the Lord." He further said that for this cause many among them were weak and sickly and many slept. (1 Cor. 11:27-30) The Sacrament meeting is the most important of meetings because of its very nature and the commandments we have received to meet together and renew our covenants by this communion and remembrance of the Great Sacrifice for our redemption.

Questions and Suggestions

1. What was the purpose and symbolism of the Passover?
2. Why was it commemorated annually in Israel with such impressive ceremonies?
3. Why should Saints regularly partake of the Sacrament?
4. What obligation does the covenant of partaking of the Sacrament place upon us?
5. Why is the Sacrament meeting our most important Church service?

FIFTH SUNDAY, APRIL 29, 1934

Open Sunday.

The Quest

(A Sonnet)

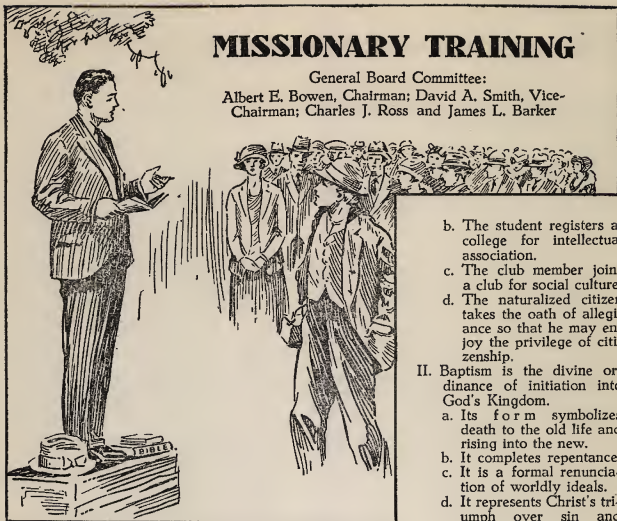
By Bertha A. Kleinman

The happiness for which your life is quest,
Is neither here, nor there, nor east, nor west,
You cannot find it all the world around,
For happiness is never to be found;
Who finds himself and his capacity,
Beneath the false conventionality
Of self to self—to him it shall befall—
The reach, the flight, the substance of it all.
Who finds the heartthrob mid the world's unrest,
That waits his touch to spur it to its best,
Who finds his place amid the surge and press
That other lives their fullness shall express—
Has found it all, the entity, the best—
For him—Lo! Happiness encrowns the quest!

MISSIONARY TRAINING

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith, Vice-Chairman; Charles J. Ross and James L. Barker



- b. The student registers at college for intellectual association.
- c. The club member joins a club for social culture.
- d. The naturalized citizen takes the oath of allegiance so that he may enjoy the privilege of citizenship.
- II. Baptism is the divine ordinance of initiation into God's Kingdom.
 - a. Its form symbolizes death to the old life and rising into the new.
 - b. It completes repentance.
 - c. It is a formal renunciation of worldly ideals.
 - d. It represents Christ's triumph over sin and death.

LESSONS FOR APRIL

FIRST SUNDAY, APRIL 1, 1934

Special Easter Exercises.

SECOND SUNDAY, APRIL 8, 1934

LESSON 10. BAPTISM OR INITIATION.

Text: Sunday School Lessons (quarterly), No. 10.

References: Galatians 3; Romans 6:3, Doc. and Cov. 35:5; Mark 1:4; Galatians 3:27.

Objective: To make clear to the missionary that immersion in water in the name of the Holy Trinity, by one who acts in the name of God is in fact and truth a solemn essential act of moral progress—dying to the old life of sin and rising with Christ to the new life of holiness; and that baptism is not a mere dogmatic requirement.

Suggested Outline:

- I. Initiation into the group that can aid our progress is the third step in progress.
 - a. This idea is not dogmatic.

Lesson Enrichment: Robert G. Ingersoll once said that it was an insult to a man's intelligence to tell him that it was necessary for him to be baptized. The writer has heard sermons on baptism that might give rise to the agnostic's impression. He has seen Elders step out on the street corner and, without saying anything about the meaning, purpose or symbolism of baptism, commence to prove from the Bible that one could not be saved without compliance with the ordinance.

One of the basic purposes of this lesson is to make it clear that immersion in water in the name of the Holy Trinity has a profound philosophical significance. As a matter of fact, baptism in its true form has a most vital symbolism. It represents, (a) the dying of the old seed in the ground to give life to the new; (b) it portrays the progressive act of sloughing off the evil life for the good; (c) it expresses the death of the old life of sin and rising to the new life of holiness; (d) and it reenacts the death and burial of the Christ and thereby accepts for the baptized person the

saving efficacy of the Savior's sacrificial death.

Baptism is essentially a solemn ordinance of initiation. By descending into the water we go out from the world's ideals; and by coming up out of the liquid grave we emerge into Christ's Kingdom of righteousness. Baptism completes repentance. That is why it is called the "baptism of repentance." By baptism we openly and formally renounce the world.

Baptism has a basic place in the plan of progress. By faith we find the truth; by repentance we become converted to the truth. The next step in progress is the initiation into the Kingdom of Truth. This is not mere dogma. It is a basic truth. Every department of life furnishes analogies of this truth.

The members of the class should be required to furnish from school and club and political life proof that initiation is inherently the third step in progress; and that baptism is the most perfect act of initiation.

THIRD SUNDAY, APRIL 15, 1934

LESSON 11. THE GIFT OF THE HOLY GHOST, OR SPIRITUAL AWAKENING

Text: Sunday School Lessons (quarterly), No. 11.

References: John 14:16; 16:7; 14:26; Acts 8:19-26; 19:2-3; Doc. and Cov. 53:3; 39:6; Alma 31:26; III Nephi, 28:11.

Objective: To give the missionary the definite knowledge that there is an actual Spirit of Truth which emanates from God; that this Spirit actually awakens the human soul to new powers, gifts, joys and glories of life; that the possession of this Spirit is the distinctive heritage of the saint; and that the right to this new life comes through the laying on of hands of those who have divine authority.

Suggested Outline:

- I. Awakening is one of the great laws of all life.
 - It is the law of growth in all nature.
- II. Intellectual awakening is absolutely necessary to mental development.
 - a. The student who does not catch the spirit of study makes no advancement.
 - b. The scientist who does not have the scientific spirit discovers no new truth.

III. Spiritual awakening is the great secret of all moral and spiritual ennoblement.

a. "Ye must be born of the spirit" is not mere dogma.

b. It is a great basic truth.

IV. The right to the gift of the Holy Ghost is enjoyed only by those who are in the Kingdom of God.

a. Only God's authority can admit us to this kingdom.

b. The laying on of hands by divine authority confirms this gift upon members.

Lesson Enrichment: Robert G. Ingersoll ridicules the Master's doctrine of spiritual re-birth. The Agnostic's failure to understand this profound beautiful principle is evidence of his lack of comprehension of the vital laws of moral and spiritual growth.

A few years ago a noted educator, speaking at a convention of teachers said, "Kindle" is the big word in education." He used the word as a synonym of awakening. He insisted that to be awakened intellectually was the greatest fact in education.

All nature furnishes analogies of this elementary truth. The bud opens by the presence of the awakened life within. The tree commences to grow by the upsurging of the new stirring of life. The birds commence to sing in the springtime because of the intensification of life. Children on the playground go into joyful ecstasy in the springtime. The students at college are moved to intellectual enthusiasm by the spirit of the school.

The terse phrase, "Ye must be born again," is not mere dogma. It is the affirmation of a great basic truth pertaining to moral and spiritual development. This re-birth comes through the infusion into the soul of the Spirit of the Holy Ghost. This Spirit bears witness direct to the soul of God's goodness and power. By this witness we are made keenly conscious of God. This awakened consciousness of God makes us more fully alive, or gives us the abundant life.

The abundant life is life with God, or His life within us.

This spiritual life is the basic characteristic of the saint which differentiates him from all other people. Only saints are truly spiritual. They have the aid of the "reproving," "guiding" and "teaching Spirit" of the Holy Ghost.

The right to the permanent possession and guidance of this Spirit is conferred by the laying on of hands by those who have divine authority.

Is there a spiritual power which comes from God that guides into truth and gives inspiration, revelation, prophecy and healing? Have the class give positive proof.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 12. THE PERSONALITY OF GOD.

Text: Sunday School Lessons, No. 12. References: Isa. 30:27; Deut. 9:10; I John 4:7-8; Ex. 34:6-7; Ex. 20:5; Luke 15:11-32; Acts 1; Jer. 3:2; II Nephi 1:15; Alma 9:17; Mos. 11:22; Jacob 4:13; Doc. and Cov. 95:1; 38:26; 1:35; 62:6; 61:19.

Objective: To impress upon the missionary a clearer understanding of the form, attributes and nature of the Deity we worship.

Suggested Outline:

Discuss the physical attributes of our Father in Heaven as revealed to both ancient and modern prophets.

Show by His acts toward men that God has what we refer to as human passions.

Consider the testimonies of our latter-day leaders.

Consider whether or not we may more sincerely worship a Deity whose form, nature and attributes we understand.

Discuss the fact that God is an exalted man.

Show that the Lord is the supreme ideal of our aspirations.

Discuss: "As man is God once was; as God is man may become."

Lesson Enrichment: Phillips Brooks at one time said that he had two main reasons for believing in God. One was that the universe was intelligible with God and unintelligible without Him. The

CONCERT RECITATION

(Doc. and Cov. Sec. 39, Verse 6)

"And this is my Gospel—repentance and baptism by water, and cometh the baptism by fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom."

other was that Jesus believed in Him and he thought Jesus knew. May we not add to this testimony that in addition we believe He is a personal God because Jesus said so? We refer of

course to the Savior's reply to Philip, "He that hath seen me hath seen the Father." Thus we have the testimony of the Son of God concerning the personality of His Father.

A child at night upon bended knee petitions our Father in Heaven in perfect faith because she has been taught from babyhood that He can hear, and hearing, will answer even the humble prayer of a child. Such a Being she can comprehend, and comprehending may properly worship, knowing full well that her words will ascend to an understanding heart.

Men are but children at heart and we too worship more sincerely when we have a clear understanding of the nature of the Being we worship. The more knowledge we gain concerning our Father in Heaven, the more fully we may worship Him. So that we, as Latter-day Saints, worship God—an exalted man, who has lived, suffered and passed His mortal stage even as we are striving to do. Having had these experiences He understands perfectly our hopes, our difficulties and most of all our hearts. When we worship such a Deity we worship the supreme ideal of our aspirations. For we believe sincerely in the Mormon truism, "As man is God once was; as God is man may become." Through obedience to His laws and doctrines we too may become Gods in our own right.

FIFTH SUNDAY, APRIL 29, 1934

Open Sunday: To enable class to make up for lessons missed.

The Beauty of Love

Love one another (Golden Text). A baby carriage stood in front of a shop. In it slept a dimpled baby. A drowsy puppy lay on the pillow. By the carriage stood a dirty little slum child—and in turn she stroked the

baby and the puppy. A lady, passing by, noticed the strange sight. "Are you caring for these?" said the lady to the waif. "No, please, ma'am, I'm only loving them."—From *The Golden Treasury*.



LESSONS FOR APRIL, 1934

TWO AND ONE-HALF MINUTE TALKS

1. Why It Is More Blessed to Give than to Receive.

Life is made richer and more abundant by service. Giving is one form of service. There is greater satisfaction in being able to give than to be in need. One who is able to give to those in need, but is unwilling to do so is separating himself from his fellows; he thereby becomes more narrow, more unsympathetic, and ultimately miserable.

One who gives freely to worthy causes becomes broader in his sympathies and more readily shares in the joys of proper human relations. This is blessedness.

2. "Seek not for Riches but for Wisdom." (Doc. and Cov., Sec. 6:7)

Riches in this citation has reference to material possessions—very fleeting and perishable things.

Wisdom leads to true riches, permanent possessions.

The wisdom that comes from God and is accessible to man, leads to eternal life. This is not to deny one's self the essential needs of this life. (See Matt. 6:19-34)

Worldly riches are but means to higher ends, one of which is wisdom.

The truly wise knows the truth as it applies to human life, and makes use of it to the utmost.

FIRST SUNDAY, APRIL 1, 1934

Special Easter Exercises.

Gospel Messages

The Gospel Applied to Modern Problems

Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

SECOND SUNDAY, APRIL 8, 1934

LESSON 11. WHY EVERY YOUTH IS UNDER OBLIGATION TO CHOOSE AND TO QUALIFY FOR A VOCATION.

Text: The Pupil's Quarterly Bulletin.

Objective: To show that every youth should qualify for some specific form of service, one in which he may be most useful.

Other Sources of Information: The White House Conference, 1930, Vocational Guidance and Child Labor, Sec. 3, The Century Co., N. Y., Committee D.

Recent bulletins on this subject published by the Office of Education, Washington, D. C., or other government or educational agency with which you may communicate.

Suggested Outline:

1. In the selection of a vocation what factors should be taken into account?
2. (a) Why is thorough training in and successful practice of a vocation an important contribution to the enduring satisfactions of life?
(b) Why is such training and practice highly beneficial to society?
3. Why is breadth of knowledge of vocations now very necessary as a basis of choice?
4. Why and under what conditions do some vocations become relics of the past?
5. How is the subject of this lesson related to the second great commandment?

Supplementary Thoughts: The choice of a vocation is one of the most puzzling problems that confront youth today. The choice of husband or wife always has been a matter of grave concern; that is, having great possibilities for good or ill. The choice of a vocation, however, is

becoming ever more difficult. No one should attempt to dictate to a youth what vocation he should follow, but every youth needs thoroughly competent counsel; he should then make his own choice. A quack is most likely to tell him with great confidence exactly what he ought to do.

A youth needs to know, as nearly as may be determined, the trends in vocations. What vocations are diminishing in their usefulness and what vocations are growing in importance. It is often a tragic experience for a youth when he has learned a vocation only to find that it is now largely a relic of the past; yet this often happens. Men and women need to have sufficient breadth of knowledge and variety of skills that they can, without great difficulty, change from one vocation to another that may have some common elements with the first.

Vocations open to women are now becoming more numerous. This is not a matter that men should complain about. Every woman should have opportunity to be self-supporting. She should never be tempted to marry merely as a means of support. When she does marry who knows when she may become a widow, or have to support an invalid husband? She should be prepared for such an emergency.

THIRD SUNDAY, APRIL 15, 1934

LESSON 12. CULTIVATION OF EFFICIENT METHODS OF WORK IS A RELIGIOUS DUTY.

Text: The Pupil's Quarterly Bulletin.

Objective: To show that because time is one of our most valuable assets we should study carefully how to make the best use of it.

Other Sources of Information: Eliot, Chas. W.—"The Durable Satisfaction of Life."

Suggested Outline:

1. (a) What rewards come to the individual through his cultivating efficient methods of work?

- (b) How is society also benefited?
2. (a) Give examples of historical characters that you regard as efficient in their work.
(b) Think of men or women of your acquaintances who have cultivated efficient habits in their work.
(c) Analyze the elements that enter into this efficiency. Are you lacking in any of the elements? If so, how can you acquire them?
3. (a) Why are you under religious and moral obligation to become as efficient as you can?
(b) To what in your life does this apply besides your vocation?

Supplementary Thoughts: One of the greatest satisfactions in every-day life is to have been fortunate in the selection of a vocation and to practice it efficiently. Blessed is he who finds pleasure in his daily work, and pity him who would run away from it at every opportunity.

To be able to do anything well is an important factor in coming to like it. This fact is often demonstrated in school and college work. Students generally dislike to do what they do poorly.

This dislike is generally overcome by those who heretofore neglected and despised study. The same principle applies to the practice of a vocation and to all work.

Since, however, the primary object of work is social service the social consequences of personal efficiency should not be overlooked or under-estimated. The inefficient and the slothful are a drag upon society. Their work is not wanted because it does not serve well and is sometimes a mere hindrance. In important technical work the inefficient workman may be a real danger to himself and to everybody concerned with his work and its products. A striking example is the case of the inefficient physician or surgeon; the patient may be worse off for his efforts. The same may be true of a teacher either in the public schools or in church organizations. The results, however, may not be so manifest, although equally deadly; in this case tending toward spiritual death.

CONCERT RECITATION FOR THE MONTH (Acts 20:35)

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

FOURTH SUNDAY, APRIL 22, 1934

LESSON 13. EVERY WORKER SHOULD BE STUDIOUS AND PROGRESSIVE.

Text: The Pupil's Quarterly Bulletin.

Objective: To show that intensive knowledge in one's chosen field, and extensive knowledge of general human interest are essential to a most useful life.

Other Sources of Information: Eliot, Chas. W.—"The Durable Satisfaction of Life;" Woodward, Hugh M.—"Humanity's Greatest Need;" Cabot, Ella Lyman—"The Seven Ages of Children," book 7, The Age of Problems, Houghton Mifflin Co., Boston.

Suggested Outline:

1. (a) Give illustrations of great Americans who were life-long students.
- (b) What methods of study did they use in each case?
- (c) How did their studious habits contribute to their personal success and their social usefulness?
2. (a) What evidence is there that the outstanding prophets of Ancient Israel were studious?
- (b) What methods of study were common with them?
3. (a) What are the evidences that Jesus was studious?
- (b) What did he study and by what methods?
4. What does the biography of Joseph Smith (and the early history of the L. D. S. Church) show with regard to the place and the importance of study?
5. (a) Why are mental concentration and sustained effort essential to the most effective study?
- (b) In what ways may secret prayer be helpful to private study?

Supplementary Thoughts: Abraham Lincoln, Theo. Roosevelt, Woodrow

Wilson, Chas. W. Eliot, and Booker T. Washington may well be considered as examples of great Americans whose studious habits contributed in large measure to their success. While some of the prophets of Ancient Israel had very little "book learning," they were evidently observers of their fellow countrymen and studious concerning the probable consequences of their manner of life. This often calls for more originality of thought, and stimulates more independence of action, than does book study merely. This is not to discount study of books, but to warn against being a mere "book worm." Jesus seems to have effectively combined the most valuable methods of study. He was a great observer of nature in its relations to human life; he was thoroughly acquainted with the Law and the Prophets and the history of his people; he was a keen observer of his fellowmen and an acute interpreter of their motives and actions.

The Latter-day Saint Church has from the beginning placed great emphasis upon diligence in study, not with regard to theology alone, but also with regard to all so-called secular studies. The church early founded schools and colleges and its members are enthusiastic supporters of public education.

The youth of the Church may very profitably seek to improve their powers of concentration and sustained mental effort by secret prayer and persistent practice. God helps those who help themselves.

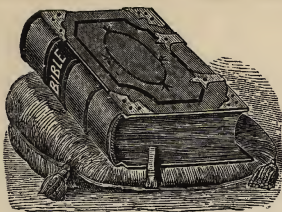
FIFTH SUNDAY, APRIL 29, 1934

Open Sunday: To permit class to make up for lessons missed.

Preceptor

*You couldn't know, I sat so still
As did the others, at that last class,
How your thoughts led my own to where
They'd groped, but had not found the pass.
No doubt you guided other souls,
That day, to vista new as mine.
But now—I only strive to thank
You for my paradise divine.*

—Linnie Fisher Robinson.



OLD TESTAMENT

Course B—Ages 15 and 16
For Teachers and Girls of Same Age

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

FIRST SUNDAY, APRIL 1, 1934

Special Easter Program.

SECOND SUNDAY, APRIL 8, 1934

LESSON 11. HOW SAUL BECAME KING.

Texts: I Samuel 9 and 10:1; Sunday School Lessons (quarterly) No. 11.

Objective: *Good companions promote spiritual and moral growth.*

It is to be hoped that by this time class members have become regular readers of the Old Testament, and that some of them at least, have become interested in this "word of God." In order to make definite assignments of the most inspirational parts, it is recommended that the teacher purchase "The Everyday Bible," edited by Charles M. Sheldon, and published by the Thomas Y. Cornwell Company, New York. The Deseret Book Company will be glad to send for it.

While, of course, it will be best if the teacher can persuade the students to read the Old Testament complete, many of them will be unwilling to do that. Where this is the case Dr. Sheldon's book will enable the teacher to suggest those portions of it that all members of the class are likely to enjoy.

How many of the students, at this time, are bringing their Bibles to the class every Sunday morning? It will be interesting for them to know that some of the greatest men and women of the nation do that. If they do not bring them, has every class enough copies to provide each student with one during the recitation pe-

riod. Remember that every lesson is based on a text from the Old Testament.

In the lesson today the teacher must not fail to encourage the students to associate with men and women of high ideals. They should call on the "Samuel" of their community rather than the "Samsons." It would be a splendid thing for the teacher to bring a copy of *The Americanization of Edward Bok*, and read to the class the conversations that Edward had with the great men he visited in Boston when he was sixteen years old. In fact, it would be profitable for the students to read the entire book. Edward Bok was a man who during his entire life called on and interviewed the great men and women of every land and this book tells about his experiences with them.

Too many boys and girls are held back because of the discouragements they receive from those who ought to encourage them. Even parents are sometimes guilty of this. When Edward Bok set out for Boston his father could have said, "Such a trip is just a waste of time and money, these men have no time to talk to boys of your age. But he didn't say that. He encouraged him. The result was that Edward received an inspiration that led him to greatness.

Ernest, in the Great Stone Face, said to his mother after he had listened to her account of the prophecy concerning the great man who was to come, whose face was to resemble the titanic face carved out by nature on the side of the mountain: "Oh mother I hope that I shall live to see him." His mother, although she had lit-

CONCERT RECITATION

(I Samuel, Chapter 15, Verse 22)

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

tle faith that the man would ever come, did not discourage him, but wisely said: "Perhaps you may, my child." And because she said that, and because Ernest had faith that the man would come, the prophecy was fulfilled. Had his mother discouraged him, that day, the great man would never have come.

The teacher more than anyone else except their parents should encourage his pupils. Their dreams, and their hopes, may be crude and fantastic. But so long as they are worthy, the teacher's voice should be one of encouragement. It is a cruel thing to crush the hopes and aspirations of any child. The right word may lead them to the heights, the wrong word may keep them on the lowlands.

Saul would never have been king of Israel had not Samuel said to him: "You are to be captain over the Lord's inheritance," and David would never have become the great ruler he did, had not Samuel gone to his home, called him from his flock and anointed him. Because of that act we read: "and the spirit of the Lord came upon David from that day forward."

It is the great privilege of every teacher to become, not only sources of information, but the "Samuels" who become great pillars in the Church and kingdom of God, great preachers of righteousness, officers in your ward, men and women whom God will delight to honor." The teachers can inspire the boys and girls with a high opinion of themselves, and make them feel that God needs them. That was what Samuel did for Saul and David.

THIRD SUNDAY, APRIL 15, 1934

LESSON 12. A GREAT KING WHO FAILED.

Texts: I Samuel, 13:5-14; 15:13-24; Sunday School Lessons (quarterly), No. 12.

Objective: Obedience to the laws of God brings happiness; disobedience, sorrow and despair.

After the students have read the text in this lesson, it will be interesting for the teacher to note whether any members of the class ask why Samuel commanded all the Amalekites to be slain. This incident in the life of Samuel has

been a stumbling block to many people. Why did the Lord require that men, women and children should all be put to death by an army which he sent to conquer them? Some have even held that Saul was more merciful than Samuel because he saved the king and some of the animals. The question may well be asked: "How could God require such a thing?" Every thoughtful person must shudder to think of an order so terrible.

So the teacher must take great pains to satisfy the students if questions are asked. It should be clearly understood that Samuel and Saul lived three thousand years ago, in an age when human life was not considered sacred like it is today. Extermination was the common practice in those days, and Israel would have perished had they not resorted to these extreme measures just as other nations did. Saul was not shocked when Samuel told him what to do. His conscience did not upbraid him, and it wasn't humane grounds that led him to save the king. He only wanted to humiliate him all the more by bringing him home in triumph. And he took the cattle and sheep in a spirit of greed. It was selfishness on his part, rather than mercy or a desire to offer sacrifice.

Samuel's desire was that all the spoils should be destroyed as well as the people. The army must not be enriched by God's retribution on a sinful nation. A sacred war must not be turned into looting expedition. Saul knew that and he should have remembered the fate of the man at Jericho, when he dared to enrich himself, after the soldiers had been commanded to utterly destroy that city. (Josiah 7).

But still the question remains, why did God give such a commandment, even granting that it was three thousand years ago. Is not the Lord the same, "yesterday, today and forever?" Why then, could Samuel, speaking for the Lord, say: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." That is, every living thing connected with that tribe must be killed. This seems a terrible requirement to come from a prophet.

But the students should be made to understand that while God is always the same, people are not. No prophet can

be too far ahead of his people and succeed as a teacher. They would absolutely reject his message, because they could not comprehend his instruction. God speaks to men, not only in their own age and environment, but also in a language they can understand. In Samuel's day the Israelites had no conception of the high ethical standards of people living nearly two thousand years after Christ. And it should be remembered also that the prophets themselves were not far in advance of their time. They could only speak what they themselves could understand, and that was always in advance of their age. Many people criticise the acts and teachings of God's servants in the Old Testament by our present conception of right and wrong, and condemn them because they do not measure up to our present standards of judgment. This is all together unjust. Rather we should marvel that in that primitive age they were able to advocate the truths they did. As a matter of fact, the teachings which Israel received were far in advance of their time. Morally they led all nations. Samuel taught some standards of conduct equal to the best ethics of our own day. He fell short in some respects, but as we have indicated that seemed necessary in order for Israel to survive.

The teacher ought to stress his great statement in regard to obedience which Samuel advocated. The statement which he made to Saul when he tried to excuse himself is one of the finest on record, and is just as true today as it was three thousand years ago. If students today could learn and practice the great lesson of doing as they were told which Samuel taught: "Behold to obey is better than sacrifice," it would be great achievement. This means that obedience is better than formal worship, better than a pretension of righteousness and piety. Saul did not learn this lesson. That was the cause of his failure and it will bring failure to all who follow his example today.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 13. THE SHEPHERD WHO BECAME KING.

Texts: I Samuel 16:1-13; Sunday School Lessons (quarterly), No. 13.

Objective: God calls to His work

those who sincerely search for Him and who have laid a rich foundation upon which to stand.

As you conduct your lesson today, take a good look at every student in the class. Size up each member one by one. Consider the ability and faults of each. You know them all, the good and the bad, the enthusiastic and the indifferent, the attractive and those who have nothing about them that appeals to you. Consider the homes they come from, their parents, and the amount of money each one has to spend. Note that some few of them are "A" students and there may be some that always get a low mark. Some of them are always present, others are very irregular in their attendance.

After you have checked up on all of them, and rated their possibilities of success in life, then look ahead thirty years and predict where each of them will stand at that time. Pick out if you can the student who is to stand at the top, the one who has achieved the greatest distinction. Select also the one who will stand at the bottom, the one who has made a failure in life. Single out the one who has become a leader in the Church, and holds a position of honor among the Saints. Who is it that has filled the most successful mission and made the greatest number of converts. Who has made the most money and lives in the best house? And who has the greatest number of friends.

There isn't a single student in the class whose position can be selected thirty years from now. Every teacher will admit the helplessness of attempting such a task. But this much can be said with considerable certainty, that it will depend largely upon their own aims and ideals, rather than upon their ability. "A" students may fail while "C" and even "D" students in many of their subjects, may reach the top. What are they thinking about when they are alone? What are their hopes and aspirations, their dreams and their longings? Who are their friends, and what do they do when they have nothing to do? What is the nature of their prayers and the books they read? These are the elements that will shape their future. It is the background that they are constructing today that will measure the heights they reach. It is that which will determine whether

they will become men "after God's own heart," or men whom he cannot use.

David was not selected for his high position by chance. He was chosen because of his background. God knew what he would do because of what he had already done. As he was guarding his flocks by night, and caring for them by day, he was also searching out the secrets of heaven. Alone under the stars he discovered that "The Lord was his shepherd, he leadeth him beside the still waters, he restoreth his soul." Eliab, fine as he was in appearance, had never discovered that great truth. He could not say as David did: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Psalms 42:1) It was that searching for God that led him to the throne.

Joseph Smith did not discover God in his glorious vision because of his simple prayer. He had been reading the scripture and inquiring about the true religion long before that. His heart was searching for God, for weeks and months before he found him, or he would never have been selected as God's prophet to establish his church. Such a selection is not made before a person has a rich background of spiritual life. The case of Joseph Smith is so wonderful because of his youth at the time he was called. Imagine a boy of his age, a sincere student of the Bible, and a companion of the learned preachers of his day. We don't know the age of David when he was called, but Joseph Smith was only

fourteen years old when God selected him. In respect of age, he stands the greatest example of what a boy can attain in spirituality of any person in history.

The members of every Old Testament class in the Church should be made to sense their great opportunity of finding God in their youth, by the wonderful experience of our great modern prophet. But the teacher must give them to understand that they can never find him without first establishing by prayer and research a rich spiritual background.

Both David and Joseph Smith had that. But in David's case, even his own father did not know it, and Samuel was ready to anoint Eliab because he did not see his heart. Neither could the ministers see Joseph's heart, but were ready to condemn him when he told them of his religious experience.

Let Sunday School teachers stress the great truth to their students that if God ever calls them, it will be because they have laid a spiritual foundation upon which they can stand. A rich spiritual background must be built before they can become "men after God's own heart." And if that is done, their teachers may with perfect safety predict their future achievements, at least as far as God's church is concerned.

FIFTH SUNDAY, APRIL 29, 1934

Open Sunday. To enable class to make up for lessons omitted for any cause.

If I Were Young

Dr. Frank Crane says:

If I were a young man again—I would do the nearest thing.

I would find some kind of work for my life-work that I could do better than any one else could do it.

I would take care of my body.

I would take care of my mind.

I would cultivate the habit of decision.

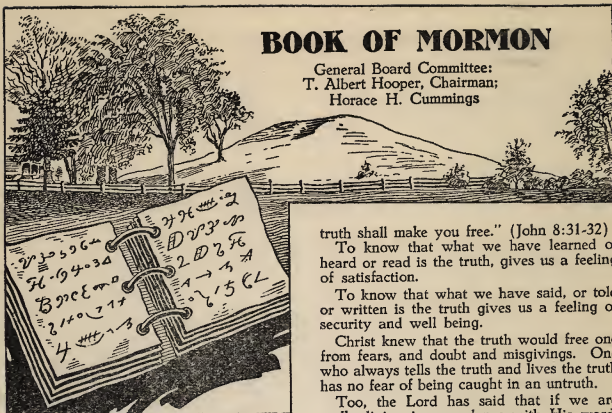
I would be a good sport.

I would adjust myself to events.

I would study to make myself pleasing to people.

I would look after my money carefully.

I would be familiar with the Infinite.



BOOK OF MORMON

General Board Committee:
T. Albert Hooper, Chairman;
Horace H. Cummings

LESSONS FOR APRIL

SUGGESTIONS FOR TWO AND ONE-HALF MINUTE TALKS FOR APRIL

1. How records have been kept.

First book known was on stone and carved 4000 years before Christ. It is known as the "Sand Tablet" and is kept in the Oxford Museum in England.

Then came Papyrus, made of bark. When it dried out it was too brittle, and easily destroyed. This was followed by parchment made of skins. It is the material on which many college diplomas are engraved. (Hence the term "Sheep Skin")

In the ninth century before Christ the alphabet as we now have it was perfected by the Phoenicians.

Then in 105 A. D. paper was first invented by Chinese. In 1444 movable type for printing was invented. Up to that time all printing was from stones or blocks of wood on which the letters, words and pictures were engraved. (See page 83.)

The Nephites had no printing, but engraved their records on gold. They were permanent records but could not be handed around for people generally to read.

Now with type, paper, and printing perfected, we can all read the records made of great men, women, peoples and the humor, pathos, tragedy, despair, hope, faith and triumph of mankind, past and present.

2. Know the Truth.

Jesus said, " * * * If you continue in my word, then are ye my disciples indeed; "And ye shall know the truth, and the

truth shall make you free." (John 8:31-32)

To know that what we have learned or heard or read is the truth, gives us a feeling of satisfaction.

To know that what we have said, or told or written is the truth gives us a feeling of security and well being.

Christ knew that the truth would free one from fears, and doubt and misgivings. One who always tells the truth and lives the truth has no fear of being caught in an untruth.

Too, the Lord has said that if we are really living in accordance with His word, we may know the truth.

He also said, "If ye love me, keep my commandments."

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; for he dwelleth with you and shall be with you." (John 14:15-17)

One writer has said, "Truth can stand alone, for it needs no chaperone * * *." The power of truth, in its highest, purest and most exalted phases, stands squarely on four basic lines of relation—the love of truth, the search for truth, faith in truth, and work for truth.

In our reading and study of the Book of Mormon let us love the truth, and work for truth, and have faith that we may know the truth. For did not Moroni say, "And when ye shall receive those things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost?" (Moroni 10:4)

FIRST SUNDAY, APRIL 1, 1934

Special Easter Program. (Note: If for any reason the special program for Easter is not given in the General Assembly you may discuss the resurrection of Jesus with your class. The following outline will help you.)

THE RESURRECTION OF JESUS

Texts: John 20:1-18; Weed, *A Life of Christ for the Young*, Chaps. 66, 67 and 68.

Objective: To teach that Jesus, as He taught, had power over death and became the first fruits of the resurrection and in this has shown us the way to eternal life.

Supplementary Materials: Papini, *Life of Christ*, Chap. 62; Talmage, *Jesus the Christ*, pp. 678-690; Kent, *Life and Teachings of Jesus*, pp. 297-310; Farrar, *Life of Christ*, Chap. 62; Battenhouse, *The Bible Unlocked*, pp. 380-383. Any Bible Commentary—The Comments on the scripture passages above referred to.

Suggestive Outline:

1. The Tomb Sealed by the High Priests.
2. The Stone Rolled Away by an Angel.
 - a. Jesus leaves the tomb.
 - b. Guards flee.
 - c. Instructed what to say about the event.
3. The Women Come to the Tomb.
 - a. Message Given by Angel.
 - b. Mary tarries.
4. Jesus Appears to Mary.
5. Jesus Talks with Disciples on Way to Emmaus.
6. Jesus Appears to Apostles.
7. Jesus Appears to Apostles again.
8. Jesus Convinces Thomas.

Teachers should have no lack of material for this lesson. There are many pictures that will illustrate; your Primary or Kindergarten teacher may have some that they will loan you.

Papini in his "Life of Christ" says: "Their King had come back, the Kingdom was near at hand, and His brothers, instead of being derided and persecuted, would reign with Him through all eternity. These words had fired again the most tepid, had brightened the memory of other words, of other sunnier days, and suddenly they felt an exaltation, an ardor, a greater desire to embrace each other, to love each other, never more to be separated from each other. If the Master was risen from the dead, they themselves could not die; if He could leave the sepulchre, His promises were the promises of a God and He would fulfil them to the uttermost. Their faith was not in vain, and they were no longer alone; the crucifixion had been the darkening of one day in order that the light might shine

out more splendidly for all the days to come."

THE GOD OF THE LIVING

God of the living, in whose eyes
Unveiled thy whole creation lies!
All souls are thine; we must not say
That those are dead who pass away;
From this our world of flesh set free;
We know them living unto thee.

Released from earthly toil and strife,
With thee is hidden still their life;
Thine are their thoughts, their words, their powers,

All thine, and yet most truly ours:
For well we know, where'er they be,
Our dead are living unto thee.

Not spilt like water on the ground,
Not wrapt in dreamless sleep profound,
Not wandering in unknown despair
Beyond thy voice, thine arm, thy care;
Not left to lie like fallen tree;
Not dead, but living unto thee.

O Breather into man of breath!
O Holder of the keys of death!
O Giver of the Life within!
Save us from death, the death of sin;
That body, soul, and spirit be,
Forever living unto thee!

—John Ellerton.

SECOND SUNDAY, APRIL 8, 1934

LESSON 11. NEPHI—THE SHIP BUILDER.

Texts: Sunday School Lessons, No. 11; 1 Nephi 17 and 18:1-8.

Objective: To teach that when the Lord has a direction or message for His people He makes it known through His chosen leader.

Supplementary materials: Reynolds' *Story of the Book of Mormon*, Chapter 3; Reynolds' *Dictionary of the Book of Mormon*, page 86; Sjodahl's *Introduction to the Study of the Book of Mormon*, page 88.

The people of Lehi were in the wilderness for eight years. Compare with the journey of the Children of Israel in the wilderness for forty years. Why was this required? They arrived in that part of Arabia referred to as "Arabia the Happy" to distinguish it from the unpleasant and rocky parts of Arabia. It was so beautiful by contrast that the Nephites called it "Land Bountiful." We'll learn that later in this history they called a part of America "Bountiful."

Here they rested. Here Nephi re-

ceived his command to build a ship. Discuss with the class the difficult job it seemed to Nephi who had probably never seen a ship big enough to sail on the ocean. Discuss the probable feelings of the older brothers who lacked Nephi's abiding faith. When they saw the power of God they repented and helped in the work and when the job was done, even they who at first protested, agreed that the ship was well built and good to "look upon." The Lord knows all and when He wills can make that knowledge available to his faithful servants. Nephi, being the leader of this group, was commanded to do a very definite thing and then shown how to properly do that thing.

CONCERT RECITATION FOR APRIL

"He leadeth me! He leadeth me!
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand God leadeth me."

among Nephites and the crew of Columbus. What kept Columbus going ever westward? What power kept Nephi headed towards the "promised land"?

A storm frightened the NepHITE voyagers into repentance. Nephi's faith prevailed before God and the storm was calmed. Recall the incident of Jesus calming the storm in Galilee.

Finally land was reached and our voyagers landed on a shore which thrilled them even as the "Land Bountiful" in Arabia had done. Once more God had proved His power to help them accomplish that thing which He had commanded.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 13.

THIRD SUNDAY, APRIL 15, 1934

LESSON 12. THE VOYAGE.

Texts: Sunday School Lessons, No. 12; I Nephi 18:8-25.

Objective: To teach that even the waves of the sea are subject to the power of God.

Supplementary Materials: Reynolds' *Story of the Book of Mormon*, chapter 3; Sjodahl — *An Introduction to the Study of the Book of Mormon*, page 89.

The boat or ship was finished. The people of Lehi loaded it with necessary provisions. Have the pupils list some of the things carried onto the ship.

The voyage began. How did the voyage compare with that started by Columbus some two thousand years later? Was the voyage of Nephi's ship the first long voyage of which we have any record?

Brother Sjodahl in his book says: "It would be erroneous to suppose that long voyages were unknown to the Hebrews at this time. Herodotus tells us that Phoenician sailors circumnavigated Africa some time during the reign of Pharaoh Necho. They are supposed to have set sail at some Red Sea port and to have been more than two years in completing the voyage, having stopped at convenient places to raise crops." He further quotes from many authorities about other long voyages. Read it.

Compare incident of dissatisfaction

Texts: Sunday School Lessons, No. 13; I Nephi 19, and II Nephi, chapters 1 to 5.

Objective: To teach that jealousy and unrighteous ambition for leadership are not compatible with the spirit of God.

Supplementary Materials: Roberts—*New Witness for God*, Vol. 2, page 158; Reynolds—*Story of the Book of Mormon*, chapter 5; Reynolds—*Dictionary of the Book of Mormon*, pages 263-264; Sjodahl—*An Introduction to the Study of the Book of Mormon*, pages 98-100.

Lesson Enrichment: The journey ended—our pilgrims landed on the west coast of America. Where did they land? At one time certain of our writers very definitely placed the landing place as Chile. Later, however, an exact landing place has not been given by careful students of the Book of Mormon. Some day the exact place will be discovered. In the meantime we need not concern ourselves with that exact spot. The fact is that they landed in what is now known as America. As to their designating the animals they found by certain names, see Sjodahl's book above referred to: He says in part on pages 98 and 100: "*Hebrew Classification of Animals*. Nephi was a Hebrew, and the expression of his thoughts, naturally, conformed to the idioms of his mother tongue. The Hebrews did not always classify objects

as we do. For instance, observing that the animal we call "horse" had a peculiar way of "leaping" or galloping, they gave him a name expressive of that characteristic and called him "sus," from a root, meaning "to leap." The horse was the "leaper." But presently they noticed the flight of a certain bird and fancied there was some resemblance between that mode of traveling and the leaping of a horse. Then they called the bird also "sus" or "sis" and the swallow, as far as the name was concerned, was put in one class with the horse. For the same reason of classification a moth was called "sas" from the same root as the horse and the swallow. Again, they had at least six words for "ox." One of them was "aluph," from a root meaning to be "tame," "gentle." It was used both for "ox" and "cow," because either could be "tame." For the same reason it might mean a "friend," and sometimes it meant the "head" of a family, or a tribe. Another word for "ox" was "teo," translated "wild ox" on account of its swiftness, but the word also stands for a species of gazelle."

The enumeration by Nephi of "cow" and "ox," "ass," and "horse," "goat" and "wild goat," and all manner of "wild animals," meaning the strange specimens met with in the New World, conforms strictly to what might be expected of a Hebrew. The passage, therefore, as has already been said, is a strong proof of the truth of record."

(This is a helpful book to all students of the Book of Mormon.)

Lehi held the Priesthood. In the authority he held he blessed his children and the others in his colony. Fathers

today may bless their children. Too, the Church has patriarchs who bless those who desire such a blessing.

While Christ was living in Palestine the question arose among his apostles as to who might be the greater. One sought to sit on His right hand. What was His answer?

Laman and Lemuel sought power and leadership from selfish motives. Nephi was content to do as the Lord directed for the good of his people.

What type makes for really great leadership?

Why was Washington a great leader? He sacrificed for his people.

In this lesson begins the division which later so clearly emphasized the meaning of the promise quoted in the beginning of our leaflet.

One who seeks to lead in righteousness and seeks to serve may always trust in the help and power of God in the accomplishment of his worthy purposes.

Point out this first division on your "Reynolds Chart."

Additional Helps

From time to time there appears in the Church section of the *Deseret News* very fine articles on Book of Mormon lands, ruins, etc., prepared by Bishop David A. Smith and Brother J. Fred Evans. It is suggested that teachers be on the lookout for these and other articles and paste them in a scrapbook for future reference, as they will be very helpful in future lesson work.

FIFTH SUNDAY, APRIL 29, 1934

OPEN SUNDAY

PRESERVE US

From infirmity of purpose, from want of earnest care and interest, from the sluggishness of indolence, and the slackness of indifference, and from all spiritual deadness of heart, save us and help us, we humbly beseech Thee, O Lord.

From dullness of conscience, from feeble sense of duty, from thoughtless disregard of others, from a low ideal of the obligations of our position, and from all half-heartedness in our work, save us and help us, we humbly beseech Thee, O Lord.—Bishop Ridging.—pp. 7-8.



Church History

From the Restoration and Dawn
to the Martyrdom of
the Prophet

Course A—Ages 10 and 11

General Board Committee:

Adam S. Bennion, Chairman;

J. Percy Goddard, Vice Chairman

MORONI

Serenely he stands on the temple spire,
Facing the door of the dawn;
Gold is his raiment; golden his horn
Which the west wind plays upon—
Golden the strain he will sometime blow
From his trumpet's patient bell,
When he sees in the sky the guiding star
Of which the wise men tell.

Ever and ever he watches the sky,
With the range of an angel's ken,
To note the first gleam of Bethlehem's star
And signal the gladness to men—
To signal the news to feverish man
That the Christ has come again,
And the traffic's din shall be muffled
By the sound of a great "Amen."

A philangelic symphony
From out of high Heaven shall come—
Sweeping in waves of awfulness,
Striking the atheists dumb.
Convincing, majestic harmony
Shall gladden the hearts of men,
When his singing trumpet tells us
The Christ has come again.

—Lee Frandsen.

LESSONS FOR APRIL

FIRST SUNDAY, APRIL 1, 1934

Special Easter Service.

SECOND SUNDAY, APRIL 8, 1934

LESSON 12. THE SACRED PLATES GIVEN TO JOSEPH.

Text: Sunday School Quarterly, Lesson 12.

Supplementary References: *Essen-*

tials in Church History, Smith, pp. 60-61;
*Roberts' A Comprehensive History of
the Church; The Heart of Mormonism*,
Evans, Ch. 11; *History of Joseph Smith*,
by his mother, Chs. 23-24. Any Church
History for this period.

*Objective: To show that when man
does his full part, the Lord comes to his
aid, fulfilling the promises of scripture.*

Organization of Material:

- I. Joseph Makes Ready for the Ninth Visit with Moroni.
 - a. The chest with a lock and key.
 - b. The mother informed.
- II. Emma Accompanies Joseph.
 - a. The borrowed rig.
 - b. Almost three miles to the hill.
 - c. The midnight ride.
- III. The Worries of the Mother.
 - a. She had already waited seven years from the first vision.
 - b. She was none too sure that Moroni would let Joseph have the plates at this time.
 - c. Spends night in prayer and supplication for her son's success.
- IV. Moroni's Parting Words to Joseph.
 - a. Joseph's faithfulness and diligence would insure divine aid.
- V. Hiding the Plates in a tree.
- VI. The Value of the Urim and Thummim.
- VII. The Plates Brought Home.
 - a. Guarded in a chest.

After reaching home with the plates from where they were secreted for several days in the hollow tree, the mother says that Joseph took the chest when it arrived from Hyrum's and "locked up the records, then threw himself upon the bed, and after resting a little, so that he could converse freely, (for he had completely exhausted his strength while running with the plates through the

woods), he arose and went into the kitchen, where he related his recent adventure to his father, Mr. Knight, and Mr. Staal, besides many others, who by this time collected with a view of hearing something in regard to the strange circumstance which had taken place. He showed them his thumb, saying, 'I must stop talking, father, and get you to put my thumb in place, for it is very painful.' I will here mention that my husband, Mr. Knight, and Mr. Staal went in pursuit of those villains who had attempted Joseph's life, but were not able to find them."

THIRD SUNDAY, APRIL 15, 1934

LESSON 13. THE PLATES ARE PROTECTED.

Text: Sunday School Quarterly, lesson 13.

Supplementary References: *Essentials in Church History*, Smith, pp. 59-66; *A Comprehensive History of the Church*, Roberts, Ch. 9; *The Heart of Mormonism*, Evans, Ch. 11; get the mother's story if possible in her History of Joseph. Also see any Church History for this period.

Objective: To show that man's ways are not God's ways.

Organization of Material:

- I. Joseph Put at his Wits End to Guard the Plates.
 - a. Hidden in a chest.
 - b. Under the hearth.
 - c. In the cooper shop.
 - d. Early signs of mobs.
- II. Joseph's Father-in-law Inspired to Help.
 - a. Sends 105 miles for Joseph.
 - b. Makes it possible for him to get a house.
 - c. How Joseph moves the plates.
- III. Martin Harris gives aid.
 - a. Makes gift of \$50.
 - b. Travels to Harmony.
- IV. Martin Loses 400 Years of History.
 - a. The three requests.
 - b. Martin's disobedience.

Lesson Enrichment: If it is possible in your neighborhood to find the "History of the Prophet Joseph" by his Mother, do so. You will be paid many times over for your effort. It can also be found in the "Era" Vol.

V. No Church History department, Stake or Ward, can be called complete without this wonderful record.

The mother says:

"After bringing home the Plates, Joseph commenced working with his father and brothers on the farm, in order to be as near as possible to the treasure which was confided to his care. Soon after this, he came in from his work, one afternoon, and after remaining a short time, he put on his great coat, and left the house. I was engaged at the time in an upper room in preparing some oil cloths for painting. When he returned he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breast-plate spoken of in his history.

"It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty. It was concave on one side and convex on the other, and extended from the neck downward, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim."

In the Historical Record, page 238, is found some interesting material regarding these trying days. It tells of Alva Beman, a well-to-do farmer who lived near the Smith home and was well acquainted with Joseph, knowing him before the Hidden treasures were found, "and on one occasion he assisted the young Prophet in hiding the plates from the mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates, wrapped in a thin cloth covering, but did not see them." This Alva Beman continued faithful in the Church and was the

father of Louisa Beman, the Prophet's plural wife, the ceremony being performed at Nauvoo, fourteen years later, 1841. Had Brother Beman entertained the least idea that

CONCERT RECITATION

(II Nephi, Chapter 27, Verse 26)

"Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid."

the Prophet and the plates were not genuine he would not have followed the Church to Kirtland, to Missouri, and back to Nauvoo. Apostle Erastus Snow also married one of Brother Beman's daughters. Apostle Snow received some special endowment blessing under the hands of his father-in-law, President Alva Beman. His statements regarding the mobs and manner of hiding the plates are very valuable.

Application: Name a number of ways in which we can be as true to our callings as Joseph was to his.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 14. DAYS OF TRANSLATION.

Text: Sunday School Quarterly, lesson 14.

Supplementary References: *Essentials in Church History*, Smith, pp. 166, 170; *A Comprehensive History of the Church*, Roberts, Ch. 10; *One Hundred Years of Mormonism*, Evans, 58-63; see the mother's story of these days in her history of the Prophet, or see any Church History. See *A New Witness for God*, Roberts, Vol. II, pp. 90-146.

Objective: *Those who persistently struggle forward, doing God's commands, even though grave mistakes are made, will eventually accomplish their missions successfully.*

Organization of Material:

- I. The Sacred Treasures Returned to Joseph.
 - a. Revelation given to translate Small Plates.
- II. The Mother's Statement.
 - a. She was happy that Joseph had again received the plates.
- III. God Speaks Through Urim and Thummim to Joseph's Father.
- IV. The Urim and Thummim and Seer Stone Used for Revelations as Well as for Translation.
- V. Oliver Cowdery Comes to Aid.
 - a. A school teacher.
 - b. Writes most of the Book of Mormon.
- VI. Aaronic Priesthood Given.
 - a. John the Baptist teaches baptism.
- VII. The Higher Priesthood Given.
 - a. Peter, James and John.

Lesson Enrichment: Oliver Cowdery says regarding the days of translation: "These were days never to be forgotten

—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."

Oliver Cowdery says regarding the coming of John the Baptist: "The Lord who is rich in mercy and ever willing to answer the constant prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. And in the blaze of day; yes, more—above the glitter of the May sunbeams which then shed their brilliancy over the face of nature! And his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High. And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who could not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood! I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sub-

lime a manner as this holy personage. No; nor has this earth power to give joy, to bestow the peace, or to comprehend the wisdom which was delivered by the power of the Holy Spirit!" Oliver then continues his comment of praise, telling of the giving of the Priesthood and the instructions regarding baptism. It is little wonder that they hurried into the river to fulfil the command of this holy messenger, Joseph baptizing Oliver, and Oliver baptizing Joseph.

Application: It says in the scripture that we should knock and receive. How did Joseph and Oliver fulfill this command? How can we use it in our lives?

FIFTH SUNDAY, APRIL 29, 1934

LESSON 15. THE PLATES FINISHED.

Text: Sunday School Quarterly, lesson 15.

Supplementary References: *Essentials in Church History*, Smith, pp. 70-71; *A Comprehensive History of the Church*, Roberts, Vol. I, pp. 122-133; *One Hundred Years of Mormonism*, Evans, pp. 63-72; *New Witness for God*, Roberts, Vol. 2, pp. 90-146; *Heart of Mormonism*, Evans, pp. 58-66.

Objective: To show that even though Joseph Smith was ordained a Prophet and Seer, yet without God's aid, he would have failed.

Organization of Material:

- I. The Third Baptism.
 - a. Samuel is given a testimony.
 - b. Applies for baptism.
- II. Hyrum Hurries to Harmony.
 - a. Comes to be baptized.
 - b. God gives Hyrum a revelation.
 - c. Sublime contents.

An Eastern Version of the Four Gospels

An Eastern Version of the Four Gospels has been published by A. J. Holman Company, Philadelphia. According to the *Literary Digest*, it is

"A translation from the native Galilean Aramaic by George M. Lamsa, a native Assyrian. The Galilean Aramaic is the vernacular of northern Palestine and is still spoken as it was in the days of Jesus. The Eastern vision is known as the Peshitta, which means clear, straight and popularly accepted. Moreover, it is the official version of what once constituted the original Eastern Church, 'the Mother of Christendom.'

III. Opposition at Harmony.

- a. The work of a minister.
 - b. Emma's parents turn bitter.
 - c. Work hindered.
- #### IV. Move to Whitmer Home.
- a. Divine aid helps David work.
 - b. He makes the journey.
 - c. Moroni on the road.
 - d. Events at the Whitmer home.
 - e. Plates finished June, 1829.

Lesson Enrichment: Following David Whitmer's statement that the stranger seen upon the road between Harmony and Fayette was the Angel Moroni, President Joseph F. Smith said to David, "Did you notice his appearance?"

"I should think I did!" exclaimed David. "He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Cleve there (a gentleman present at the Whitmer, Pratt, and Smith interview), but heavier. His face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in it shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony.

"Soon after the arrival at the Whitmer residence, in the garden near by, Moroni once more delivered the sacred record to Joseph, and the work of translation was renewed with even greater vigor than at Harmony; for when Oliver would tire of writing, one of the Whitmers or Emma Smith would relieve him."—New Witnesses for God, Roberts, Vol. 2, pp. 102-104.

Application: When Joseph was doing his very best, exerting all his power, the Lord continued to come to his aid, bringing friends and financial aid. As it was with Joseph, so it is with us.

"Many good souls have had difficulty with that passage in the Lord's Prayer: 'And lead us not into temptation, but deliver us from evil.' Why should God lead us into temptation? The Aramaic version has it: 'And do not let us enter into temptation, but deliver us from error.'"

It is interesting to note that although the words are not the same the meaning is in harmony with the inspired translation by the Prophet Joseph Smith which reads: *Leave us not in temptation.*"



PRIMARY

General Board Committee:

Frank K. Seegmiller, Chairman;
assisted by Lucy Gedge Sperry
and Tessie Glauque

LESSONS FOR APRIL, 1934

FOR SUPERVISORS

Fifteen minutes or more of our class period is devoted to music. Singing is one exercise into which every child can enter and express himself. It is a potent factor in discipline. A Union Meeting could well be devoted to it.

Discuss and demonstrate, marches, quiet music, songs, etc. With the teachers select songs for the coming month's work. Demonstrate the various methods of teaching them.

Have you tried using pictures to illustrate the various thoughts of the song as you teach it? This visualization adds interest as well as making the words of the song easier to learn.

FIRST SUNDAY, APRIL 1, 1934

LESSON 89. THE AWAKENING OF JAIRUS' DAUGHTER.

Texts: Mark 5:21-44; Matt. 9:18-26; Luke 8:40-56; Sunday School Lesson Leaflet, No. 90.

Objective: "Whosoever liveth and believeth in me shall never die."

Picture: "Jairus' Daughter"—Nelson Picture Set.

Memory Gem: "Be not afraid; only believe."

Song: "Night and Day," No. 40 from Songs for Little Children, by Danielson and Conant.

Organization of Material:

I. Jairus Seeks Jesus.

- Jairus, a ruler among the Jews.
- His only daughter very ill.
- He has faith in the power of God. Asks Jesus for His blessing.

II. A Messenger Brings Sad News.

- To Jesus and Jairus.
- He announces the daughter's death.
- Jesus' comment, "Fear not, only believe."

III. Jesus Restores the Child to Life.

- He enters Jairus' home.
- He says, "She is not dead, but sleeping."
- The Master sends the unbelievers away.
- He commands the child to arise.
- The result.
 - Child arises and eats.
 - All the household rejoices.

Lesson Enrichment—Point of Contact: Talk with the children about their sleeping time. How long did they sleep last night? Why did they go to sleep? Our Heavenly Father gives sleep to everything He has made. The sleeping time is the resting time. Our Father knows that little birds need to rest; they have their night; He knows that flowers need to rest and they have their sleep; and He knows that grown people and little children need to rest and they have the night for sleep. At night the Lord sends darkness and quiet over the earth-home that all may rest in peace. And over them all He watches.

After the resting time is over, what is it that awakens us in the morning? When a little child goes to sleep he knows that in the morning the light will awaken him, because our Father in Heaven always sends the sun.

Let us think a moment about the flowers. Do they go to sleep every night and awaken every morning as we do? Some blossoms close their eyes at night

when the sun goes away, and some open in the morning when the sun comes but flowers have a very long night for sleep, and a very long day for growing. Our father gives their day and night to them also. Do you know what it is? Winter is their sleeping time, their night; summer is their waking time, their day. When cold weather comes, the life of the plant goes down in the roots, under the warm ground; that is their way of going to bed. When the warm spring days come the life in the seeds and the plants awakens, and they send up green leaves and blossoms; that is the way little flowers wake up in the morning. The sunbeams and the raindrops creep down into the ground and call "Wake up! Wake up! Morning is here." So the flowers awaken and lift their faces up to the sun. What flowers have you seen that have awakened this spring?

Our story today is about a little girl who was tired and ill. She went to her long sleep. But it was in the days when Jesus was here.

Application: Help the children to realize that God cares for His children as well as he does for the flowers and trees. Would you suppose that He would remember them and forget about us? When Jairus' father was discouraged because his little daughter had died, what did Jesus say? ("Fear not, only believe.") Next Sunday we shall talk a little more about this beautiful awakening thought so that we can understand it better.

SECOND SUNDAY, APRIL 8, 1934

LESSON 90. THE RAISING OF LAZARUS.

Texts: John 11:1-45; Sunday School Leaflet, No. 91.

Objective: "*Whosoever liveth and believeth in me shall never die.*"

Picture: "Raising of Lazarus," by Rubens (Found in "Bible and Church History Stories," page 82).

Memory Gem: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Song: "Jesus Our Loving Friend," Kindergarten and Primary Songs—Thomassen.

Organization of Material:

I. Jesus Journeys to Bethany.

- a. At the request of Mary and Martha.

1. Lazarus' family beloved of the Master.
2. Lazarus was sick.
- b. Jesus was a distance away. His answer, "For the glory of God."
- c. He responds to the call.
 1. Several days after He was sent for.
 2. His disciples protest.
 3. Jesus answers.
 - (a) "He sleepeth, I go to awaken."
 - (b) "Lazarus is dead."
 - (c) "That ye may believe."
 4. His disciples' loyalty.

II. He is Met by Mary and Martha.

- a. Both express their faith in His power.
- b. Jesus suggests an awakening.
- c. "I am the Resurrection and the life."

III. He Visits the Tomb of Lazarus.

- a. Jesus weeps.
- b. Several wonder why He does not manifest His power.
- c. He orders the stone removed.
- d. "Father, I thank thee."
- e. Lazarus comes forth, in response to Jesus' call.
- f. Many believe.

Lesson Enrichment—Point of Contact:

So black and dead the tree appears

In winter cold and still;

But from this slumber comes new life,
Spring's promise to fulfill.

Talk with the children about the yearly cycle of the tree. In summer it is dressed in green, alive and useful. In fall it begins to fade, its leaves fall and the tree appears to die. In the winter it appears all dead. But in the spring from this lifelessness little buds appear. They grow larger and at last burst. The tree seems to live again and in a short while is just as beautiful and useful as it was the summer before. It has come to life again. It has been resurrected.

The tree tells us of a promise that Jesus has made to us. He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (Explain in simple terms).

He gave us this promise in the story I will tell you.

Application: Isn't it a beautiful thought that some day we may live again and be with Jesus. Repeat again his promise to us. We can make that promise come true or not. Jesus has shown us the way and if we really want to be happy with Him we must do as

He says. What are some of these things he has told us to think of and do? How can we do them?

During the week see how many things you can find which Jesus would have you do.

THIRD SUNDAY, APRIL 15, 1934

LESSON 91. THE WIDOW'S MITE.

Texts: Matt. 12:41-44; Luke 21:1-4; Sunday School Lesson Leaflet, No. 89.

Objective: It is not the amount of the gift but the spirit in which it is given that counts with our Heavenly Father.

Pictures: "The Widow's Mite." Nelson set.

Memory Gem: Jesus said, "This poor widow hath cast more in than all they which have cast into the treasury."

Song: "Giving," page 87 of Songs for Little People, by Danielson and Conant, (obtainable at Deseret Book Company).

Organization of Material:

- I. Jesus at the Temple.
 - a. The Temple a beautiful place of worship.
 - b. Jesus preaching to the people.
 - c. He sits near the money box.
 - d. The rich and poor bring offerings.
- II. The Widow Gives Her Offering.
 - a. Her poverty.
 1. She works diligently for a living.
 2. Her children need food.
 - b. Her desire to help the Lord's work.
 - c. Gives all her money.
 - d. Jesus rejoices.
- III. Jesus Comments on Her Gift.
 - a. Others gave much but only a part of their money.
 - b. The widow gave "her all."
 - c. She gave more than all the others.

Lesson Enrichment—Point of Contact: Jesus spent all of His time working for others. Sometimes He went into the country and often He preached in the cities. When He was in the cities He often visited the temples. Why? Many good people came to worship there who were glad to hear the words he had to tell them.

On one occasion Jesus was visiting the temple. There were many rooms in this temple, one of which was called the "Treasury." What could be in a room to have it so named? In this room

Jesus sat and watched the people as they came to worship.

Application: We have no treasury rooms in our churches like the temples had in Jesus' time but we can offer to the Church a gift as the widow did. How?

Illustration: Ted and Tom and their mother often gathered bouquets from the garden and took them to their neighbors. One day, a neighbor, Mrs. Davis, gave each of the boys a dime. They went home to show mother and discuss what should be done with the money. The boys couldn't decide what to do until mother offered a suggestion which she said she knew would bring the boys much happiness. What do you suppose it was? This was the result of her suggestion: Ted and Tom each paid ten cents to the Lord on Fast Day as an offering. Their smiles told the story of how they felt.

Thanksgiving day, Christmas and birthdays all offer opportunities for giving and sharing. Discuss them with the children.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 92. THE SERMON ON THE MOUNT.

Texts: Matt. 5; Sunday School Leaflet, No. 92.

Objective: "He that liveth and believeth in me shall never die."

Picture: "The Sermon on the Mount," Nelson Picture Set.

Gem: "Blessed are the pure in heart for they shall see God. Blessed are the peacemakers."

Songs: "The Heart Garden"—Kindergarten and Primary Songs; "Two Little Hands to Work for Thee"—Songs for the Children, W. W. Gilchrist.

Organization of Material:

Jesus Tells His Disciples How to be Happy. (Matt. 5:8, 9.)

1. He goes up into a mountain.
2. Teaches many wonderful truths.
 - a. "Blessed are the pure in heart."
 - b. "Blessed are the peacemakers."

Lesson Enrichment: Point of Contact: Last Sunday we decided to try to think and act during the week in some way

that Jesus has told us about. Tell us what you did.

Almost every new story about Jesus Christ suggests something new for us to do. Today our lesson tells us of many ways. As we talk about Jesus select two parts of our story which you would like most to try and follow.

Application: (To the teachers—Be sure that you make the big points of the lesson concrete. Bring them down to the lives of the children through illustrations).

Observe children's actions and present to them and discuss with them the many opportunities offered them to be "pure in heart," peacemakers, etc.

Mary, Jane and Sally all ran for the

swing at the same time. Mary and Sally arrived together and each insisted on getting in first. When Jane came she heard the girls quarreling. She knew that all could not swing at once so she said, "Let us each have a turn and help one another. One will swing, another push and the third one count to fifty. That will give us all fun." And so the girls agreed. What would you call Jane? What words of Jesus does it make you think of?

Note: Lesson 93, "The Sermon on the Mount" (continued), for April 29th, will be printed in *The Instructor* for March.

Concert Recitation: Use Memory Gem provided for Lesson 91.

THE PRIMARY COURSE CONTAINS—

Stories from the Life of Christ, published in the Primary Sunday School Lesson Quarterlies.

AIM

This course is based on the fundamental qualities of all childhood—humility, teachableness, faith. It aims to give such instruction as will show the way that Jesus pointed out by which we may return into the presence of our Heavenly Father.

Youth Prays for Peace

By Grace Noll Crowell in "*The Pilgrim Highroad*"

| | |
|---|---|
| Lord, we are the Youth of every land | Open the blind eyes of our leaders, Lord, |
| today, | In every land; |
| Pleading for peace; | Open their hearts and minds and make |
| We are the ones who will be sacrificed | them wise |
| Unless wars cease; | To understand |
| We are the ones elected, Lord, to pay | That war is sad, and horrible, and wrong, |
| A price too high. | And useless quite; |
| You gave us life, and it is not your will | That we, the clean strong Youth of earth, |
| That we should die. | Have the good right |

To life and love and happiness and
peace.

We would not be
Killers of men—we want to walk the
earth

From war with all its horrors, lust, and
greed,

Its dark despair.

Lord, may there never be another war—
This is our prayer.

Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION

"We thank Thee, Father, for this
day,
For all its work and all its play;
For home and friends, for rain
and sun,
For all Thy blessings, every one."

LESSONS FOR APRIL, 1934

FIRST SUNDAY, APRIL 1, 1934

EASTER SUNDAY

(Use if there is no general program)

"Saw, saw, saw, make the boards fit;
Long ones and short ones, Thin ones
and thick,

Planing them smooth, and nailing them
too,

O see what good work our carpenters
do."

—p. 66—Bury Carpenters—Patty Hill's
Stories.

As I sing this little song very softly
to you again, I would like everyone to
close his eyes and think of someone who
was brave and full of courage, someone
who built a wonderful ship because
Heavenly Father wished him to. I wonder
who can tell me his name? Did
Nephi know how to build a ship, especially
one that would be strong enough
to protect them from the storms and
carry them safely over all the many
miles covered by the great ocean? What
was it that made it possible for Nephi
to do all that he did? Because of his
faith and obedience, Nephi was greatly
blessed by our Heavenly Father.

While on the ocean some of the people
forgot to honor our Heavenly Father
and to obey His commandments. Who
were they? How did the Lord show
that He was displeased. Before they
could be blessed what did these people
have to do?

By and by the new land was reached.
By well planned questions, recall to the
children's minds, the story of "Lehi and

His Children Reach the Promised Land."
Help them to fully realize that happiness
and joy are the rewards of those who
faithfully serve the Lord.

Easter Stories: If desired, the story
of the first Easter, the story of Christ's
resurrection may be substituted for the
children's period review.

Songs for the Month: "Opening
Prayer," page 97, *Songs for Little People*,
Danielson and Conant; "Giving,"
page 87—*Songs for Little People*, Danielson
and Conant; "Jesus, Our Loving
Friend," p. 59—*Kindergarten and Primary
Songs*, Thomassen.

(The new song book, *Songs for Little
People*, by Danielson and Conant is now
on sale at the Deseret Book Company,
price \$1.35 by mail).

Rest Exercise: Spring has just recently
arrived—choose some children to
be the little seeds asleep under the
ground. While the music plays, have
the wind fairies tip-toe quickly over the
garden, clearing the ground of the evidences
of winter. Have the music
change and the rain fairies come. With
their little hands spread out, have them
represent the raindrops pattering over
the garden. With another change of
music the sun fairies come smiling and
happily go from one flower to another
shining upon them until the little seeds
grow into flowers.

SECOND SUNDAY, APRIL 8, 1934

LESSON 122. THE DIVISION IN FATHER LEHI'S FAMILY.

Texts: II Nephi 4:13-14; 5; *Life Lessons
for Little Ones*, Third Year.

Objective: Those who seek to obey

God's laws will progress under His inspiration.

Organization of Material:

- I. The Division in the Family.
 - a. Laman and Lemuel rebel. Will not have Nephi for their leader.
 - b. Nephi Prays to God; desires knowledge.
 - c. Nephi's prayer answered; is told to go, with his followers, to another part of the land.
- II. Nephi and His Followers.
 - a. Travel for several days.
 - b. Build new homes.
 - c. Call themselves "Nephites."
 - d. Are happy and prosperous.
- III. Nephi, Their Leader.
 - a. Taught the people to build temples, etc.
 - b. Appoints Jacob to be Chief Priest.
 - c. Is grateful to God for His blessings.
- IV. The Followers of Laman and Lemuel.
 - a. Become idle and lazy.
 - b. Wandered from place to place.
 - c. Their skins become dark.

Lesson Enrichment: How many of you little boys and girls have ever seen this temple. (Show a picture of the Salt Lake Temple). This beautiful building was built in Salt Lake City, soon after the Pioneers first arrived in the valley. It took a long time to finish the building, but each day the Pioneer men and boys worked hard to make the building stronger and more beautiful so that our Heavenly Father would be pleased with it.

While this building was going on, they also built the Tabernacle (show picture). In it was built a beautiful organ, upon which the sweetest of music has often been played.

All these things the people did because they loved our Heavenly Father. Their leader, Brigham Young, had been told by the Lord that He wanted these people to build a temple here, where they might go to worship Him. The people had obeyed God and were happy in serving Him.

Just as the Pioneers were blessed of God, so are all people who obey Him. Each day makes us able to do better work and think better thoughts.

As with the Pioneers so it was with the family of father Lehi.

THIRD SUNDAY, APRIL 15, 1934

LESSON 123. THE NEPHITES MOVE TO ZARAHLEMLA.

Texts: Books of Enos, Jarom and

Omni; *Life Lessons for Little Ones*, Third Year.

Objective: *The Lord answers those who ask in perfect faith.*

Organization of Material:

- I. Enos, the Nephite Prophet.
 - a. Succeeds his father Jacob, Nephi's brother.
 - b. Prays for blessings; asks for forgiveness for himself.
 1. Asks that Nephites be blessed; desires them to be obedient and humble.
 2. Asks that Lamanites be remembered.
 - c. Preaches to both Nephites and Lamanites.
- II. Mosiah Becomes the Leader.
 - a. Receives a commandment from God, to take people to another land.
 - b. The faithful follow Mosiah.
 - c. Take the precious record, etc., with them.
 - d. Go to a city named Zarahemla.
- III. A New People Found.
 - a. Had come from Jerusalem, the same land as Father Lehi.
 - b. All rejoice together.
 - c. Decide to become one nation.
- IV. Mosiah Chosen to Lead the New Nation.
 - a. Taught the new people the Nephite language.
 - b. Helped them to learn of God and His commandments.

Lesson Enrichment: One beautiful morning a boy, only as old as the deacons who passed our Sacrament, went out into the woods to pray. He wanted to know which church of all that were on the earth at that time was the right one to join. He knew in his heart that God would hear his prayer and would answer Him. He had read it in the Bible and our Heavenly Father's word is always true. In perfect faith, Joseph Smith knelt in prayer and asked God what he wanted to know. Our Heavenly Father was so pleased that he came in person to tell him the answer to his question. Enos was another person who had perfect faith.

FOURTH SUNDAY, APRIL 22, 1934

LESSON 124. THE KING WHO WORKED FOR HIS LIVING.

Texts: Words of Mormon 12-18; Mosiah 1-8; 2; 3; 4; 5; 6:1-13; *Life Lessons for Little Ones*, Third Year.

Objective: God counts our service to Him greater if we serve well our fellowmen.

Organization of Material:

- I. King Benjamin—A Wise Ruler.
 - a. Seeks Heavenly Father's help at all times.
 - b. Is kind and unselfish—shares what he has with others.
 - c. Helps all people who need it.
 - d. Teaches his people to obey God's commandments.
- II. King Benjamin—A Loving Father.
 - a. Had three fine sons.
 - b. Taught them to obey and honor God.
 - c. Taught them to serve and appreciate their fellowmen.
- III. Benjamin Speaks to His People.
 - a. From a high tower built for the purpose.
 - b. Teaches them again God's rule for happiness.
 - c. Tells them of Christ's coming; of His mission on earth.
 - d. The people pray for strength to obey these teachings.
 - e. Mosiah is made King in his Father's stead.
 - f. The people vote to sustain him.

Lesson Enrichment: There was once a dear, kind woman living at the time of our Savior, who loved Him dearly. She had heard that on this certain day, the Master, as Jesus was sometimes called was going to pass her way. "Perhaps," she thought, "He will stop at my home to rest and I can give Him something to eat to refresh Him while here." As she thought of doing such a kind deed her heart warmed with happiness and joy.

As this kind woman was hurrying about to make her preparations for the Master's visit, a tired, ragged old woman knocked at the door. She desired rest and shelter until she should be better able to continue on. The kind woman gladly gave her these and in addition some clothing which was whole and could better keep her warm. Not long after, a child, lean and hungry, asked her for food. This request too was graciously granted. The day wore on and of all who asked her for help, no one was disappointed.

That night as the dear woman lay in her bed, thinking of the happenings of that day she wondered why it was that she had not seen the Master, the Lord

Jesus Christ. As she lay wondering, a bright light appeared. In it she seemed to see the Savior and He said, "Inasmuch as ye have done it unto the least of these ye have done it unto me." He meant that by doing good to so many people as she had done that day, He was more pleased with her than if she had given all these things to Him personally.

As with this dear woman so it is with us. He is the happiest when we are thoughtful of those around us.

Our story today is of a wonderful king, who loved our Heavenly Father and served well his fellowmen.

FIFTH SUNDAY, APRIL 29, 1934

LESSON 125. ABINADI, A BRAVE MESSENGER.

Texts: Mosiah, chapters 11-18; *Life Lessons for Little Ones*, Third Year.

Objective: Fearlessness in defense of the right merits God's approval.

Organization of Material:

- I. A Wicked King Rules in Another Part of the Land.
 - a. Is selfish.
 - b. Loves idleness and ease.
 - c. Taxes the people heavily.
 - d. Makes the people slave for him.
 - e. Refuses to worship God and obey Him.
 - f. The people follow his example.
- II. Abinadi, God's prophet, comes.
 - a. Is sad over the wickedness he sees.
 - b. Tells them of the Lord's displeasure.
 - c. The King and people become angry with him.
 - d. Are going to punish him.
 - e. He disappears.
- III. Abinadi Returns With His Message.
 - a. Preaches with fearlessness and courage.
 - b. Is protected by God until he is finished.
 - c. God is pleased with Abinadi's work.
- IV. Abinadi is Captured and Dies.
 - a. Alma, a good man, pleads for his life.
 - b. King will not listen.
 - c. Alma carries on Abinadi's work.

Lesson Enrichment: On the Temple grounds in Salt Lake City stands two monuments. One is of the Prophet Joseph Smith and the other of his brother Hyrum. After these two good men learned from our Heavenly Father that none of the churches in the world were

true and that people were not living as the Lord wished, they fearlessly stood up and told everyone to do better, to do as Jesus had taught them and to obey our Heavenly Father. The people, however, became angry with these two men. Most of them did not want to do better. They enjoyed what they were doing, whether our Heavenly Father was pleased with them or not. Full of courage and blessed and protected by the Lord, the two men went on teaching

His word to all who would listen. Many people became their friends, but many others sought to do them harm. Not until their work was done, did they leave this earth to go back to live with Heavenly Father and each day that they served Him the Lord was pleased with their efforts.

A long time ago there was another prophet who was just as fearless in God's service as was the Prophet Joseph. This man's name was Abinadi.

A Hero of Pompeii

The London *Daily Herald* of February 21, this year, publishes the following touching story which we take from *The Animals' Friend*:

A while ago some explorers were digging out a part of Pompeii, that city which, many centuries ago, was suddenly destroyed by an eruption of Vesuvius.

Outside a house they found the body of a small boy looking almost as if he had fallen asleep. The little fellow had been overtaken by the clouds of poison gas and torrents of red-hot ashes from the volcano.

By the side of the boy was a big dog

with its teeth caught in its master's cloak. It looked as though the dog had made a great effort to save the boy. Around the dog's neck was a big silver collar. The metal was all tarnished, but when cleaned it was seen to have this inscription in Latin: "This dog has thrice saved the life of his little master. Once from fire, once from water, and once from thieves."

Even at this last hour, when destruction poured down from the sky, it was plain that the faithful animal had tried to save his little master a fourth time.

KNOWN

A gentleman was walking along a street in Buffalo when his attention was attracted by the remark of a little girl in front of a fruit store: "I wish I had an orange for ma!"

The gentleman saw that the children, though poorly dressed, were neat and clean, and, calling them into the store, he loaded them with fruit and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" said the gentleman.

"I want to pray for you," was the reply.

The gentleman turned to leave, scarcely daring to speak, when the little one added: "Well, it doesn't matter, I suppose. God will know you, anyhow."—Selected.



The Funny Bone



Says Walter Winchell

"Poets are born—that's the trouble."

The Retort Courteous

1st Neighbor—How did that naughty little boy of yours get hurt?

2nd Ditto—That good little boy of yours hit him with a brick.

Alpine Journey

"Does the giraffe get sore throat if he gets wet feet?"

"Yes, but not until the next week."—*Allt for Alla.*

The Remedy

Mr. Justwed—"What did you do to this meat? It has such a peculiar taste."

Mrs. Justwed—"Oh, nothing. It did get a little burnt, but I fixed that—I applied Unguentine right away."

The Attic Empty

Visitor—Can you tell me if Bill Jones is up in his room?

Frosh—Sorry, there's nobody home in the top story.

Visitor—Oh, excuse me. I'll ask someone else.

Error Somewhere

The film director was making a real thriller and working very hard to get action into it.

Finally, he turned from the brink of the cliff, mopped his brow, and glanced at a dummy made of straw and old clothes lying on the ground beside him.

"Good heavens!" he shouted. "Who was it we threw over the cliff?"

Doing Him Justice

Mistress—"You say, Essie, that your husband beats you constantly?"

Essie—"No, mom, Ah doan want to tell anything but de trufe. Ah wants to do mah husband justice. Some days he's away rabbit huntin' or fishin'."

Better Meet 'Em Halfway

"I see the jury acquitted the girl who killed her employer, on the ground of insanity."

"Yes, and quite right, too. Anybody who kills an employer these days is certainly crazy."

They'll Bear Watching

Mrs. A.—I like to have a man about, don't you?

Mrs. B.—Provided I know what he is about.—*Boston Transcript.*

Not Telling

Proud Father—"Don't you think it's about time the baby learned to say 'papa'?"

Mother—"Oh, no, I hadn't intended telling him who you are until he becomes a little stronger."

All Work, No Play

Dibbs—"Have you seen one of those instruments which can tell when a man is lying?"

Higgs—"See one! I married one!"

Shock to Refinement

Jasper—"What made you leave Mrs. Blah's boarding-house after living there for three years?"

Casper—"I found out they had no bathtub."—*American Magazine.*

Depends on the Viewpoint

A lawyer was cross-examining an old German about the position of the doors, windows, and so forth, in a house in which a certain transaction occurred.

"And now, my good man," said the lawyer, "will you be good enough to tell the court how the stairs run in the house?"

The German looked dazed and unsettled for a moment.

"How do the stairs run?" he queried.

"Yes, how do the stairs run?"

"Well," continued the witness, after a moment's thought, "ven I am oop-stairs dey run down, and ven I am down-stairs dey run oop."

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